BURGER & INDEX

TO HE



224 WBHE B954 BS 647 -1887 1913

ON 1/ FROM

THE BOARD PRESCATION

THE EVANGELICAL UN PRESCHEREN CHURCH

OTTERBEIN PRESS LIBRARY

INDEX

TO THE

PROPHECIES

Written by
FRANKLIN BURGER

1913

For All Classes of

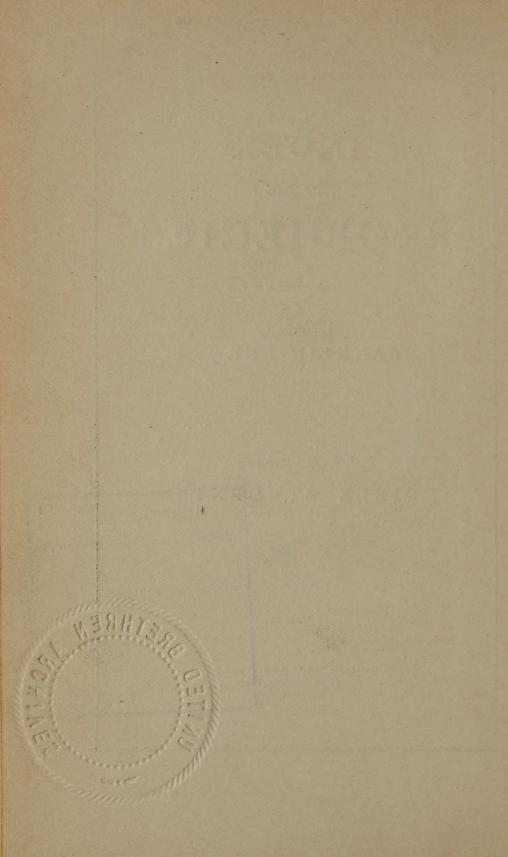
BIBLE STUDENTS

HISTORICAL SOCIETY

Evangelical United Brethren Church

Published for the Author by The Otterbein Fress Dayton, Ohio

Aug 1979



INDEX TO SUBJECTS.

PAC	E
Introductory	5
Chronological Tables	9
	16
Index to Scriptural Meanings	19
PART FIRST—HISTORICAL	
	24
	25
Jeremiah's Time Prophecy	26
Daniel's Time Prophecy, Introductory	28
The Seventy Weeks	29
The One and Twenty Days	31
The Sixty-nine Weeks 3	34
Miraculous Wonders 3	36
	10
The One Week 4	11
	15
	52
	58
The Latter Days 6	52
The Last Days	55
	58
	72
The Old Heaven and the Old Earth	74
	76
	32
	00
	96

	GE
Season	99
Times 330-1330	107
Times 1330-1796	116
Times 1796-2370	147
Half a Time 2370-2590	160
Half a Time 2590-2800	165
2	100
PART SECOND—THEOLOGY	
Introductory	174
The Kingdom of Heaven	174
The Second Coming	
The Judgment	203
The Marriage of the Lamb	213
The Resurrection	219
The Holy Ghost	231
Purgatory	236
Hell	241
The Second Death	254
The Sabbath Day	262
The Little Book	276
The Seventh Day	280
Questions and Answers	286
Location of Prophecies by Periods	308
Conclusion	211

INTRODUCTORY.

HE writer having taken upon himself the task of presenting in a creditable form and within the limits of a small volume, as we consider, an adequate explanation to the many hidden meanings that are found within the pages of sacred writ, should be considered as a matter of no small consideration, to which work this volume has been consigned.

The subject of untangling the prophecies has been one that has baffled human intelligence for many centuries, and it is a question to the writer as to whether there ever has existed a time during the Christian era that man had the privilege of understanding them as we have to-day.

In comparing prophecy and history, we find them to be one and the same in essence in the description of those events that have already passed, when the prophecies are correctly placed upon the dates to which they belong.

In this volume the reader will find an entire new system of prophetical associations and placement of dates.

And the author wishes to say here also, that he has copied after no man, but has brought this work forth, amid discouragements, from the Scriptures himself, by the aid of many reference books.

To study and understand the prophecies, one must enter into profound thinking. So in this work we have tried to simplify their meanings, so that they may be understood; and in order that the reader may get the best results from it in the fewest words, we offer a few remarks, if which he follows, there will be no hardship in their understanding.

First, this book is not simply to read, but is on the order of a great mathematical solution, and requires some study, and studied from its beginning.

Second, let the reader begin with the first pages and consider each subject carefully as he proceeds.

Third, let him carry the points that he cannot fully understand to the following subject, and by comparing subject with subject, every reasonable question will find an adequate answer.

Fourth, do not become desirous to read some subject until you have come to it in its order, as these subjects have been placed on an ascending scale as much as possible; the one being explanatory of the other, and every subject being in perfect harmony one with the other, and all the others.

The writer does not hesitate to say that the score and more of dates as found in the prophecies are herein correctly placed, and the reader need not fear of finding anything in the Scripture or in history that will intelligently contradict them; but the more he reads and considers them, the more he finds them supported.

This is a system that we know no other Bible authorities in the world have ever produced, and more than that, which is the greatest feature of all, is, that

the reader who makes a diligent consideration of the subjects as herein presented, will understand these subjects for himself and that they are correct and that the whole Bible is a source of correct knowledge, and is comprehensible to the masses of the people and that it harmonizes throughout its pages.

This work must not be considered as a commentary but only presenting various subjects within the reach of understanding to the ordinary scholar.

And we cannot help but say that we believe this little book will furnish thought and influence to the Christian world for centuries to come.

The index to the Scriptural meanings, is an indispensable part, as it is the key to their understanding, and must be applied wherever the terms are used; the reader should acquaint himself with them from the start as there are many metaphorical expressions used throughout the Scriptures, and it is absolutely necessary that he make correct transpositions of them as he reads.

We wish to emphasize this remark, that we are only dealing with the most difficult subjects in Scripture, omitting as much as possible those portions that are easy of understanding.

So we repeat that this is an entirely new book, new facts and new explanations that have not been patterned after nor copied from any former or present theologians, and all we ask of the reader is to accept the Word of God in its true sense of meaning as a guide.

And we hope that our readers will not enter into this work with an extreme antagonistic view of criticism, but that they be honest with themselves regardless of their former opinions, and that they will seek diligently with the aids herein given, to attain to a clear understanding of the word of God.

We wish to emphasize to you that this is worthy of your profoundest consideration.

Great time and care has been used in the preparation of this work.

	B.C.	yrs. 4060	2404		2039
		930 y 901 y 902 y		438 433 239 230 175	
		lived		d lived "" "" "" "" (25:7)	
BIBLE CHRONOLOGY. Epoc.i One 2451 Years	ONE	egat Seth and Enos " Cain " Mahalaleel " Enoch " Enoch " Methusalah " Lamech " Noah " Shem " Arphaxad "		Sears and begat Salah Sala	A. M. 2021
VOLOGY.	PERIOD ONE	years and begat """""""""""""""""""""""""""""""""""	A. M.	35 years and 1,30 % % % % % % % % % % % % % % % % % % %	
HROD		130 20 20 20 20 20 20 20 20 20 20 20 20 20	1656		365
BIBLE CI	Genesis	5. 3 Adam	Flood	11: 12 Arphaxad lived 11: 14 Salah 11: 16 Eber 11: 18 Peleg 11: 20 Reu 11: 22 Serug 11: 24 Nahor 11: 26 Terah 12: 1-4 Abraham "	

CHRONOLOGY. PERIOD THREE.

ر	2014		1609		1609	1569 1539
		180 yr147 "137 "137 "137 "	on titude community	ns. A. M. 2451	40	30 2521
30 Years			i	610 Years. A. M		88
From the Promise of Abraham to the Beginning of Hebrew Time, 430 Years Genesis	21: 5 Abrahamlived 100 years and begat Isaac Promise to Abraham " 25 " " "	25:26 Isaac (35:28) 47:9 Jacob (130 " began sojourn in Egypt Jacob (17 " in Egypt and died. Jacob (18 " Kehath Ex. 6:16-20 Kehath (118 " Amran Moses Moses (180 " Exode	Ex. 12:40 From Promise 430 yr. to Exode.	EPOCH TWO—1679 Years. Beginning of Hebrew Month A.M. 2451 to Division of the Kingdom. Ex. 12: 2. Beginning of the Hebrew month	Deut. 1:3. The Exode to the crossing of the Jordan Institution of the Sabbath. Ex. 50: 22 and giving of the law. Jos. 14:7, 10. Joshua sent as a spy, 40 years old.	Numbers 14: 33-34. Joshua and Israel afterwards 40 years. Jos. 24: 29. Joshua dies 110 years old and divided Israel 30 years Jud. 3: 8. Israel serves the king of Mesopotamia, 3: 11. Othniel delivers and rules Israel.

	C	hrono	ological Tables		11	L
Ü,	·	0	1239		1119 1079 1039 1035	656
A. M.		300	2821	120	120	3061
18 80 20	9~9~827	301	18 6 7 7 10 8 8 8 31	450	04 04 04 04	120
" 3:14. Captivity of Israel by Eglon K. of Moab " 3:30. Israel delivered by Ehud, and had rest " 4:3. Oppression of Israel by Jab in K. of Canaan	Jud. 5:31. Israel delivered by Deborah, and has rest 6:1. Israel in the hands of Midian 8:28. Gideon delivered Israel and reigned. 9:22. Abimelech reigned over Israel, 10:2. Tola judged Israel 10:3. Jair judged Israel,	11:2	" 10:7-8. Israel oppressed by the Philis. and Amn. " 12: 7. Jephthan conquers Ammon and rules, " 12: 9. Ibzan judges Israel. " 12:11. Elon judges Israel, " 12:14. Abdon judges Israel, " 13: 1. Israel delivered to the Philistians. Samuel judges Israel about,		Acts 13: 21. Saul as a king over Israel reigned. 1 Ch. 29: 27. David as a King over Israel reigned, 2 Ch. 9: 30. Solomon as a King over Israel reigned, 2 Ch. 3: 2. Solomon begins the temple in his 4 year.	To division of the Kingdom

H
FIL
OD
ERI
Р

	rs, to	B. C.	979						938	013	905	904		858	S	67 8
	Captivity, 393 yea	1 Kings 14:20		1 Kings 15:25	L INTER 13.00	1 Kings 16:18 1 Kings 16:15	4 77.	1 Kings 16:29	1 Kings 22:51	2 Kings 3: 1	2 Kings 10:36	2 Kings 13: 1	2 Kings 13: 1	Z Kings 13:10	2 Kings 14:23	
4	to the Babylonish	Kings of Israel. Jereboam		Nadab Raseha	Daasiid	Elah Zimri, 7 days		Omri+o in 1er. Ahab in Ter.	Ahaziah in Ter.		Jehu		Jehoahaz	Jehoash (139)	Jerchoam	Omission
FENIOU FIVE	7. 999, 7. 606.	Yrs.	~~~	~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~	t 7	7		<u> </u>	27	112	. 83		77	01/	1	13
FEAIL	ingdom, B. C B. C	Yrs. Time comp. Yrs. 17 year of 22	200	3	26	27		38	25 17 2		77	237	37	15	27	
	Fime from the Division of the Kingdom, B. C. 999, to the Babylonish Captivity, 393 years, to B. C. 606.	Kings of Juda Yrs. 1 Kings 14:21. Rehoboam 17	1 Kings 15: 2, Abijam 3 1 Kings 15: 10, Asa 41	red that		1858	correct.		1 Kings 22:41. Jehoshaphat 25		Z Kings 8:25-6. Ahaziah 1	2 Kings 11: 3. Athaliah 6 2 Kings 12: 1. Ioash 40	•	2 Kings 14: 2. Amaziah (141) 29 15	2 Kings 15: 2	Z Mings 15: Z Azarian 52

B. C.		739	625		
2 Kings 15: 8 2 Kings 15: 13 2 Kings 15: 17 2 Kings 15: 17 2 Kings 15: 23 2 Kings 15: 23	2 Kings 17: 1	Israel taken by the King of Assyria. 2 Kings 18:9-11. He also takes all the cities of Juda in the 14 year of Hezekiah. v. 14-15	Jehoahas pays tribute to Egypt, and Jehoakim becomes servant to Babylon 3 years. 2 Kings 24:1, in the fourth year of his reign, which was in the	first year of Nebuchadnezzar King of Babylon. Jer. 25:1. And King Nebuchadnezzar carried certain of the children of Israel, and of the kings seed to Babylon, among these were (Dan. 2:1;13) Dainel and his com-	panions. Compare Daniel 1:1, 6. And Jehoachim was taken to Babylon with the treasures of the house of the Lord and of the King's house, and all the princes and mighty men of valor and ten thousand captives, Ezekiel
Zachariah Shallum 1 Menahem Pekahiah Pekan	Omission Hoshea		Jehoahas pa Jehoakim be 3 years. 2 I	first year of Babylon. J Nebuchadnez children of seed to Bab (Dan. 2:1;	And Jehoach with the tree Lord and of the princes and ten thought
1 10 12 1	66	250			anna de l'altre de l'anna de l
38. 39. 50. 52.	12				
. 16	16	(260) (29) 23 55 22	3 mo 11		.3 mo.
Jotham	Áhas Hezekiah	Hezekiah Ianasseh Amon	osnia ehoahas, ehoiakin		2 Kings 24: 8. Jehoachim 3 mo. 2 Chr. 36: 9.
2 Kings 15:33. Jotham	2 Kings 16: 2. 2 Kings 18: 10.	2 Kings 18: 2. F 2 Kings 21: 1. M 2 Kings 21: 19. A	gs 22: 1. gs 23: 31. gs 23: 36.		gs 24: 8. 36: 9.
2 King	2 King	2 King 2 King 2 King	2 King		2 King 2 Chr.

being among this number. Ezek. 1:2,	in eighth year of Nebuchadnezzar's	reign. 2 Kings 24:12.	617	A. M. 3454 B. C. 606	
•	•		11	393 years	
			2 Kings 25: 8-9. { Zedekiah 2 Kings 24: 18.		

PERIOD SIX.

From Babylonian Captivity to Taking Away Daily Sacrifice, 676 yrs. B.C.

Jer. 52:12. 2 Kings 25:8-9. In the 19th year of Nebuchadnezzar came Nebuzaradan the King's servant unto ferusalem and burned the temple and all the houses of the great men, burned he with fire mak-

ing the city desolate. Jer. 52:13. Dan. 9:2.

This is the beginning of the 70 years captivity. Jeremiah 25:11.

Then shall Jerusalem rest her sabbaths; Leviticus 26:34-35. As long as it lieth desolate, and ye be in your enemies land, for as long as it lieth desolate, then shall it rest. Until the land had enjoyed her sabbaths: for as long as she lay desolate she kept Sabbath, to fulfill three score and ten years II Chronicles 36:21. Daniel 9:2. To fulfill the word of the Lord by the mouth of Jeremiah. And the city was smitten in the twelfth year of Ezekiel's captivity. Ezekiel 33:21-29. Jeremiah 25:11. From Babylonian Captivity to the building of the Temple, 70 years B. C. 606

Beginning of the five kings of Persia. 1and 20 days should read 120 days......536 Nehemiah sent to Jerusalem, Daniel 9: 25; 10:1, 13; 11:120 days=120 years...........416

Ahasuerus rules Persia, Esther 1:1, from India to Ethiopia 127 provinces. Artaxerxes first king; building of the temple ceases. Ezekiel v. 24. Ezra 1: 1. Cyrus rules Persia, and advances the Hebrew.

king advances building of the temple, v. 7.

Ezra went to Jerusalem, Artaxerxes seventh year. Artaxerxes

	Chron	ological T	Cables			1	1.5
is 20 year. B. C.416 9:24-25. B. C. 416. B. C. 367	D.G 18 18 73 75 75 76 76 76 76 76 76 76 76 76 76 76 76 76	330	1330	1796	2370	2590	2800
Artaxerxes 11., in hity, v. 3; 7:4. Daniel nding ist. A. M. 4045. B. (A. M. 4060=0. A. D.=0 Danile 9: 26. Sixty-two weeks=434 years to the cutting off of the Messiah. A. D. 18 Ezekiel 4:3-7. Israel's iniquity, 390 year from B. C. 367 to A. D. 23 Ezekiel 4:3-7. Judas iniquity, 430, from B. C. 367 to A. D. 63. Daniel 9: 25. Sixty-two weeks to beginning of Jewish War, equals 434+49 A. D. 67. Daniel 9: 27. To middle of last week, taking away the sacrifice, plus3, equal A. D. 70. A. M. 4130 equals 70.	EPOCH THREE—2520 Years Period Seven.—Time from A. D. 70 to A. D. 330 From the taking away of the daily sacrifices to the reign of the saints 260 years. Period Eight.—Times. Einet	One thousand years' rule by the saints to the trodding down of the Holy City by the Gentiles. Second.	From the trodding down of the Holy City, 466 years, to the resurrection of the two witnesses.	Time of the seven plagues and the judgment, 574 years to the cleansing of the sanctuary Period Nine—Half Time.	From cleansing of the sanctuary to overcoming of the beasts and the dividing of time, 220 years. A. M. 6650.	The burying of Magog in the valley of Hamon Gog, 210 years

A. D.

DIAGRAM OF PROPHETIC FULFILLMENTS

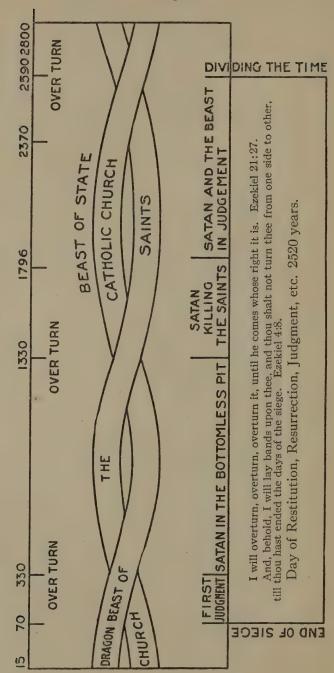
From Babylonish Captivity to Destruction of Jerusalem. The stroke under each line indicates the time of that prophecy.

Isa. 16:	Isa. 16: 14, Isaiah's 3 year prophecy to the new kingdom.	rophecy to	the new kingdom.
Jer. 25:	11, 70 yrs. Babylonish captivity.	sh captivity	
Dan. 10:	Dan. 10: 13, 120 years. The	The five Kings of Persia.	of Persia.
Dan. 9:	24, 24; 490 yr.	70 weeks	70 weeks to last end of iniquity.
Dan. 9:	27, ½ week	Taking av	Taking away the daily sacrifice 31/2 yrs.
Dan. 9:	24, 25; 69 weeks	==483 yrs.	==483 yrs. to beginning of war.
Dan. 9:	26, 62 weeks	=434 yrs.	=434 yrs. to the Crucifixion.
Dan. 9:	24, 25; 7 weeks	==49 yrs.	= 49 yrs. building the City.
Ezk. 4:	17, 390 days=	390 yrs.	Israel's Iniquity
Ezk. 4:	17, 40 days=	40 yrs.	Juda's Iniquity
Luke 3:	23, 33 yrs.	Birth	of Christ to Crucifix
Rev. 2:	10, ten days=	10 yrs.	Persecutions.
Hosea 6:	2, third day=	Ministry	of Christ, 2½ yrs.
909	536 41	416 367	15 0 18 65

Diagram showing the time of fulfillment of the dated prophecy from 70 to 2800 A. D. The stroke under each line indicates the time of that prophecy. EPOCH THREE—70 to 2590 A. D.

		2370 2800
	st. Woe.	2370
yrs.	estimate. Luke 21:24. trodden down by beast. bottomless pit opened. Satan loosed, second woe. 7 last plagu es, third woe. Half a Time.	9
Dan. 7:25, Rev. 12:14, Time, Times and Half a Time, 2520 yrs. Ezk. 39:9, seven yrs.=2520 yrs., destruction of war weapons. Dan. 8:14, 2300 yrs. to cleansing the sanctuary, Luke 21:24. Dan. 12:12, 1335 yrs. till Satan wages war against the saints. Dan. 12:11, 1290 yrs. to downfall of church of the saints.	estimate. Luke 21:24. trodden down bottomless pi Satan loosed, 7 last plague Half a Time. Half a Time.	17.00
Dan. 7:25, Rev. 12:14, Time, Times and Half a Time, 25: Ezk. 39:9, seven yrs.=2520 yrs., destruction of war weaponn. 8:14, 2300 yrs. to cleansing the sanctuary, Luke 21: Dan. 12:12, 1335 yrs. till Satan wages war against the sain Dan. 12:11, 1290 yrs. to downfall of church of the saints.	estimate. Luke 21: trodden c bottomles Satan loo 7 last pla Halfa Tir Halfa Tir	1405
and Hal		1360
Times as, destring the n wages ifall of ci	tty oe,	1330
t, Time, =2520 yr o cleans till Sata to down	proxima FIMES, beace Holy Ci first w	1099
Dan. 7:25, Rev. 12:14, Time, Times and Ezk. 39:9, seven yrs.=2520 yrs., destruc Dan. 8:14, 2300 yrs. to cleansing the san Dan. 12:12, 1335 yrs. till Satan wages w Dan. 12:11, 1290 yrs. to downfall of chur Rev. 11:3, 1260 yrs. to downfall of civill Rev. 11:3, 1260 yrs.	Isa. 21:16, 260 yrs. approximate Dan. 12:7, 2040 yrs. TIMES, Rev. 20:2, 1000 yrs. peace Rev. 11:2, 1260 yrs., Holy City Rev. 9:5, 10; 150 yrs. first woe, Rev. 9:15, 391 yrs. Rev. 16, 574 yrs. Dan. 7:25, 220 yrs. Ezk. 39:14, 210 yrs.	H
25, Re- 3:9, sev. 14, 230 2:12, 15 2:11, 12 1:3 126	Isa. 21:16, 260 yrs. Dan. 12:7, 2040 yrs. Rev. 20:2, 1000 yrs. Rev. 9:5, 10; 150 Rev. 9:15, 391 yrs. Rev. 16, 574 yrs. Dan. 7:25, 220 yrs. Ezk. 39:14, 210 yrs.	330
Dan. 7 Ezk. 39 Dan. 8 Dan. 1 Dan. 1	Isa. 21:16, Dan.12:7, Rev. 20:2, Rev. 11:2, Rev. 9:5, Rev. 9:15, Rev. 16, Dan. 7:25, Ezk.39:14,	A. D.

DIAGRAM OF EPOCH THREE 70 TO 2590 Showing the Rise and Fall of Church and State From 15 to 2800 A. D.



INDEX TO SCRIPTURAL MEANINGS.

Man, child—the word of God. John 1:1; Revelation 12:5, 19:13, 16.

Husband—thy maker the holy one of Israel. Isaiah 54:5.

Woman—a Church that accepts the divine law for its guide. Isaiah 54:1; Revelation 12:1.

Son—the spiritual words of God. Revelation 1:16, 19; 13:15.

Moon—temporal laws of light between man and man. Genesis 37:9, 10.

The word of God—King of kings and Lord of Lords. Revelation 19:11, 13, 16.

Stars—they that turn many to righteousness. Daniel 12:3; Genesis 37:9, 10.

Jacob—is called the Lord of Hosts. Jeremiah 51:19.

Angel—a messenger appearing in various forms and performing its work in various ways. In Revelation the mission of the angel is usually made manifest through some individual or body of individuals; you who turn many souls unto the ways of righteousness are angels of light: beware lest ye fall.

Cedar tree—a God fearing district or country (Assyria). Ezekiel 3:5.

Locusts—crowned men of titles. Nahum 3:17.

Great trees—great men. Daniel 4:20,22.

Grasshoppers—captains. Nahum 3:17.

Canker worm—merchants. Nahum 3:16.

Palmer worm—men who are consumers either of Church or State. Joel 1:4; 2:25; Amos 4:9; Malachi 2:2.

Caterpillars—many or masses of men as consumers or destroyers. Jeremiah 51:13, 14, 27; Joel 1:4; 2:25.

Beasts kings, nations or kingdoms. Daniel 7:17.

The four beasts—Babylonish empire, Medo-Persian, Greek, and Roman. Daniel 2:37.

The four beasts round the throne. Revelation 4:6. Four beasts said Amen. Revelation 5:14.

Four beasts listen to the new song. Revelation 14:3. Four beasts fall before the throne. Revelation 19:4.

Golden candlestick—the word of the Lord (the Bible). Zechariah 4:2, 6.

The two anointed ones. Zechariah 4:12, 14.

The two olive trees. Revelation 11:4, 3.

The two golden pipes. Zechariah 4:12.

The spirit and the word. Hebrews 10:15; Matthew 24:14. The seven eyes. Zechariah 4:10. The seven spirits. Revelation 1:4.

Mountains—House of the Lord, or plutocratic cities or nations. Micah 4:1; Isaiah 2:2.

Sea masses of people, a nation or a country. Revelation 17:15, Isaiah 60:5.

The two witnesses
The two olive trees

Horns of a beast—dependent provinces belonging to a kingdom.

The white horse—America. Revelation 19:11.

The two horned beast—England. Revelation 13: 11.

The head—ancient and honorable. Isaiah 9:15.

The tail—The false prophet that teacheth lies. Isaiah 9:15.

The false prophet—the established Church of England.

The Holy City—Jerusalem in the old dispensation. Nehemiah 11:1.

The Holy City—The saints of the present dispensation. Revelation 21:2.

The Holy City—the Church of the new Jerusalem. Revelation 21: 2.

Beauty and Bands—the old laws of Church and State. Zechariah 11.

The old heaven and the old earth—Spiritual and temporal blessings. Genesis 49; Leviticus 26; Deuteronomy 28.

The new heaven—spiritual blessings. John 10:27, 28.

The new earth—temporal blessings. Luke 12:31.

The kingdom of heaven—the blessings of Christ in the world unto those people and nations whose God is the Lord.

The kingdom of God—the Holy City.

Lebanon-righteous city. Jeremiah 22:2-6, 22.

Sharon—the beautiful city.

Bashan and Carmel—fruit countries. Isaiah 33:9.

Earth—The people of transgression. Jeremiah 22: 29.

Fire—the word of God in the mouth of his servant. Jeremiah 5:14.

Stringed instrument—the Lord is my strength. Habakkuk 3:19.

Breath—spirit, and audible words. Isaiah 11:4; Jeremiah 5:14.

Smoke—words of anger and jealousy. Isaiah 65: 5; Deuteronomy 29:20.

Ships—written matter, books, laws, periodicals, etc. Isaiah 33:21, 22.

Ships of Chittim—conveyors of knowledge, decisions or laws.

Chittim—islands of ivory; benches made of it. Ezekiel 27:6.

Hail stones—lying prophets and diviners. Ezekiel 13:4, 6, 7, 11, 13.

Brimstone—burning and consuming indignation. Deuteronomy 29:23, 24.

Wormwood—affliction and misery. Lamentations 3:19.

Punishment—everlasting destruction. II Thessalonians 1:19.

Rod of iron—new covenant. Revelation 12:5.

Grass—all flesh and people of low estate. Isaiah 40:6, 8.

The dragon—the serpent called the devil. Revelation 12.

The sword—warfare to slay. Jeremiah 15:3. Dogs—to tear (famine). Jeremiah 15:3.

Fowls of heaven—to devour (captivity). Jeremiah 15:3.

Beasts of the field—to destroy. Jeremiah 15:3.

Lion—strength and conquering. Revelation 4:7.

Face of a man—reasoning.

Flying eagle—swiftness.

Sodom—Wickedness. Isaiah 3.9; Jeremiah 23:14.

Whirlwind—strife, commotion, destruction, warfare. Jeremiah 23:19.

Cattle—people. Ezekiel 34:20-22.

The emblem blue—that ye remember and do all my commandments. Numbers 15:39-40.

White—cleanness and purity. Psalms 51:7.

Sounding of a trumpet—an alarm, a warning. Ezekiel 33:3-6.

Brimstone—the breath of the Lord is like a stream of brimstone. Isaiah 30:3-6.

Melt—to bring under control. Ezekiel 22:20-22.

PART FIRST—HISTORICAL.

Introductory to Prophecy.

In the long list of prophets and prophecies we find that Isaiah is the first to date an estimate of the time for the incoming of the new kingdom as God had theretofore promised.

In the location of the time of the prophecies, great care has been used in the placement of every date. For it is right that every reader question the correctness of all matter placed before him, and with that view of criticism constantly before the author's mind, has caused him to carefully test the assignment of every date, which he considers correctly placed, and will stand the test against intelligent criticism. It will be noticed that there is a general harmony existing in the prophetical dates when all are considered together as a whole as observed on the diagram, which should be examined before entering into the reading of this book.

Let the reader here now notice that there is not a single prophetical date during the period of the old law that goes beyond its farthest extended point of time given to that period ending A. D. 70. And the same prophets whose prophecies extended to that point began with the same date with a new but a continuation of that same prophecy.

And besides, if the reader is careful to observe, he will be able to determine easily to which epoch the prophecy belongs in reading them by their general texture, besides the point of time of its beginning is usually given.

And it is the thought of the author in this volume to simply point out briefly the prominent and decisive points in the prophecy, together with a few other subjects so that it will enable the reader to understand the prophecies which are not dated, thus giving the key to the situation of a clean understanding of the whole word of God which will reveal itself marvelously beyond his expectation when he comes to read it after studying the dates.

TIME—PROPHECY OF ISAIAH 16:14.

900 YEARS—FROM B. C. 829 TO A. D. 70.

In the consideration of this prophecy we shall see it had its beginning with Uzziah according to Isaiah's own statement as follows: But now, in the days of Uzziah, Jotham, Ahas and Hazekiah, kings of Juda, the Lord hath spoken, saying: within—(inside of) three years, or the years of an hireling. And the glory of Moab shall be contemned—(scorned); in the days—(all the years of), as considered in this prophecy, for he does not give any particular year in Uzziah for a starting point, so we must consider it from the beginning of his reign, considering days for years. Ezekiel 4:5.

This prophecy we do not consider as one of the dated prophecies as the time is only a general estima-

tion as to the time of the firm establishment of the Messiah's kingdom, which was A. D. 70, and this he says was to come *inside* of the three years, which we observe by the heading was fulfilled.

According to this prophecy it should be fulfilled upon the establishment of the Messiah's kingdom, send ye the lamb to the ruler of the land from Sela to the wilderness. In mercy shall the throne be established and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and hasting righteousness, for the extortioner is at an end. Isaiah 16:1,5,4.

Since we have found from other Scriptures that the end means A. D. 70, we can see at once on the diagram of dates, that the time from Uzziah to A. D. 70 is 899 years. So this computation should be accepted as being correct, even though the years should be considered as meaning 360 days, making in all 1080 years, the prophecy is an approximate estimate in which he says, inside of, the time given; the prophet does not seem to have had a definite length of time given to him in days.

TIME PROPHECY OF JEREMIAH. 25:11.

70 YEARS CAPTIVITY FROM 606-536 B. C.

The location of time in this prophecy seems to have been universally agreed upon as the above date, although some of our latter day theologians differ a little as to its beginning. So it might be well to notice that first.

The writer here sees but one point of time in the sacred writings that he regards as answering the question correctly which can be observed from the following quotations together with references in the chronological table.

Zedekiah reigned eleven years in Jerusalem and did that which was evil. He rebelled against the king Nebuchadnezzar; II Chronicles 36:11-13.

And Nebuchadnezzar sent against him the king of the Chaldees and slew old and young; he threw down the walls of the city, burnt the house of God and the palaces; and them that had escaped the sword he carried captives to Babylon; until the land has enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath: to fulfill three score and ten years. II Chronicles 36:21. Jeremiah 25:11.

While the land shall be desolate, and your cities waste, then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies land, even then shall your land rest and enjoy her Sabbaths, as long as it lieth desolate it shall rest: Because it did not rest your Sabbaths while ye dwelt upon it. Leviticus 26: 33-35.

The land was not desolate till this time, so we consider these quotations sufficient to convince us that the fall of Jerusalem in the eleventh year of Zedekiah, was the beginning of the seventy years captivity.

The next question is, How can we be sure that 536 B. C. is the correct time for its fulfillment?

This question must be admitted by all as not being an easy one, nevertheless in a close study of the books

of Daniel and Ezra, we think we are able to remove that difficulty forever through the medium of the prophetical dates given, which we have found to be a correct source of dates for upwards of three thousand years, and which still gives to us from the date of this writing about nine hundred years of pre-dated history of the general tide of events of the enlightened world, as you notice in diagrams.

So let the reader observe the quotations as herein given of the prophecies of Daniel and Ezekiel for the closing date of this period as also including revelations for the whole scene of prophetical dates ending A. D. 2800.

TIME PROPHECIES OF DANIEL.

FULFILLED IN THE OLD DISPENSATION \$36 B. C. TO A. D. 70

Introductory.

The understanding of most of these prophecies seems to have been a mystery down throughout the ages so far back as we can learn and even to-day they are twisted into various shapes, kicked at and thumped by higher criticism, and even the very book itself is so abused that if it could speak, it would rejoice to be still spared a place in the canon of sacred writings; but, let it be said here, that the writer stands in defense of the writings of that book, and all he asks from the extreme critics is that they just cease for a little moment with those calumnious harangues that have originated from the depth of the bottomless pit, against the very God of heaven; let them cast aside, if they can and will, those biased and prejudiced opinions that

have been fostered by the avalanche of the worldly pride of their own attainments of knowledge and of worldly virtue and vice.

Let them break their stiff necks of hereditary and selfish church doctrines, and let them come to the point of acceptance of the doctrines of Christ, that they are nothing but walking ghosts, aside from the grace of God, which is the spirit of prophecy.

And let them now enter into the true and honest judgment of the divine Scriptures as they stand before us, and mean, with the same amount of energy they use in its condemnation, and see what marvelous results will follow.

Some of these expressions may seem a little strong, but we expect to make good their meaning.

B. C. 416 to 74 A.D. 70 weeks.

We shall consider the seventy week prophecy first, as it is the easiest to get to.

Know ye therefore and understand, that from the going forth of the command to restore and build Jerusalem unto the Messiah, to the taking away of the daily sacrifice and the abomination that maketh desolate, shall be sixty-nine and a half weeks. Daniel 9: 25, 27=486½ days=486½ years.

We shall consider the destruction of Jerusalem A. D. 70 as a correct time to date from, and which is too well known to prove, but it will be seen later on as being correct, and also meaning the time of the abomination of desolation and the taking away of the daily sacrifice.

Counting 486 years back from A. D. 70 dates us to 416 B. C. at which time the command was to have been given for the rebuilding of Jerusalem according to this prophecy. Now, let us see if this was done.

And it came to pass in the twentieth year of Artaxerxes that Nehemiah came before the king with a sad countenance, (Nehemiah 2:1) for *reason* of the *city* of his father's sepulcher lieth *waste* and the gates consumed with fire. Nehemiah 2:3.

And it pleased the king to send me unto Juda unto the *city* of my father's sepulcher *that I might build it*. Nehemiah 2:5, 6.

Here we see the exactness of the prophecy as being fulfilled by Nehemiah and we consider the chance here for a misunderstanding would be impossible; as the prophet Daniel speaks of nothing but a command, and that command is expressly for the *building* of the *city* of Jerusalem, which is identical to the command given to Nehemiah by Artaxerxes the second.

This was the last concourse of the return captives from their captivity and being a fulfillment of the time in which the angel, according to prophecy, (Daniel 10) was to have remained with the kings of Persia, until the fifth king in whose time the Prince of Grecia was to come (Daniel 10:20) and the angel return to Jerusalem.

The wall of the city was not yet completed and Nehemiah finishes it in fifty-two days. Nehemiah 6:15.

The houses or the city is not yet built (Nehemiah 7:4) and for which purpose he was sent to Jerusalem.

This should not be misconstrued to mean the decree given to Ezra, for, let it be noticed particular that the one to Ezra is a decree to beautify the house of the Lord. (Ezra 7:27.) While the one to Nehemiah was to finish the wall and build the city 416 B. C. So let the reader distinctly understand this. (Look up the references and convince yourself.)

1 and 20 days= 120 years

Since we have now found the seventy week prophecy to begin with Nehemiah B. C. 416, we are now ready to determine the time between the two periods, 536 and 416, which belongs to the kingdom of Persia which is 120 years.

The question now asked would be, Where or how do we get events to adequately cover this period of time?

In answer to this we will first refer to Daniel's prophecy.

In the third year of Cyrus King of Persia, a thing was revealed unto Daniel (Daniel 10:1). Behold, there shall stand up *yet* three kings in Persia, and the fourth shall be far richer than they all.

The point here to be observed is, that there were five kings in all; Cyrus being the first in which time the angel speaks to Daniel, plus three more, plus the fourth, making five in all, according to Daniel.

And we will still further prove that there were five kings in Persia by referring to Ezra. (See table.)

We should infer from the reading that Cyrus the first king ruled a considerable number of years, for

the people of the land hired counselors to frustrate the purpose of building the temple all the days of Cyrus.

And in the reign of Ahasuerus they sent letters against them, (Ezra 4:5, 6) but the building of the temple went on.

And in the days of Artaxerxes the first, they also wrote letters to him, upon which the king stopped the building of the temple until further orders should be given, (Ezra 4:7, 8, 21) so the building of the temple ceased till the second year of Darius, king of Persia, (v. 24), and in the sixth year of his reign the temple was finished. Ezra 6:15.

The temple is now finished, but is lacking of the means of sacrifice: Ezra now receives a decree (Ezra 7:11, 26), from Artaxerxes the Second, in the seventh year of his reign (7:8), for all the necessaries to beautify the house of the Lord. 7:27.

So in the summing up of these kings, we find Cyrus, Darius and Artaxerxes the Second, the builders and the furnishers of the house of the Lord. Ezra 6: 14.

Ahasuerus the second king took no steps either to promote or detain its building.

Artaxerxes the first prohibited the building.

Thus we see five kings well outlined being rulers of the Persian kingdom and that ruled the full period of time as seen on diagram.

Thus we see the number of kings as prophesied by Daniel being correct.

Another proof of this period of time is the prophecy by Daniel 10:13.

The prince of the kingdom of Persia withstood me one and twenty days.

This is a construction to which the writer introduces a correction. According to Daniel's fasting and prayer he had the former prophetical visions of his people in view, and his soul was absorbed in their spiritual and temporal welfare; such as their complete return, the building of the temple, the walls and the city, and the establishment of their daily sacrifice in Jerusalem instead of Babylon, upon which the angel made him answer to this effect:

That the prince of the kingdom of Persia would be against him. (Meaning to the complete establishment of his people in Jerusalem) one and twenty days, (should read 120 days) meaning 120 years, the time that the prince would be against him, and the time that would expire before the temple and its protecting walls would be completed.

For the temple was not regarded as safe till the walls were finished and guarded which was done by Nehemiah, then it would be ready for the indwelling of the guardian angel. So he remained there with the Kings of Persia 120 years until the time set for its completion, as has been seen that the temple was builded and finished by Cyrus, Darius and Artaxerxes the Second.

We should here notice how exact this one and twenty, when read one hundred and twenty, fills the space between 536 and 416 B.C., which we consider has been an error in translation.

The last ceremony being that of the dedication of the wall by Nehemiah (12:27), and we must not fail to notice that the structural temple only received a primary dedication. On its completion in the sixth year of Darius, this did not include its adornments or the walls; so that the house of God was included in this final dedication (Nehemiah 12:40), at which time the city and temple were considered safe from surrounding intrusions. The temple having received its adornments 13 years previous, all are now dedicated, except the houses of the city which were not yet built, but the spiritual side of the Hebrew nation was now set in order, ready for the coming forth of the guardian angel from the kingdom of Persia. (Daniel 10:20.) Now will I return to fight with the prince of Persia, and when I am gone forth (to Jerusalem) lo. the prince of Grecia shall come (against the Persians) which was fulfilled to the letter before the death of Artaxerxes the Second, who ruled in all 47 years in Persia.

Since we have now seen the harmony that exists between Ezra and Nehemiah and the prophecies of Daniel we shall proceed to take another step in his prophecy.

69 WEEKS=483 YEARS. B. C. 416 to A. D. 67

Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem until the Messiah the Prince, shall be 69 weeks. (Daniel 9:25) which=483 days.

Since we have established 416 B. C. as the date of the commandment to restore and build Jerusalem, we have only to add the 483 years to that date, and we have 67 A. D.

Here Daniel gives us another date to which he assigns no event, so we are left to go elsewhere to search for a suitable event.

According to Josephus this was the time that the Roman armies were set against the Jewish nation for its final destruction which occurred three and one-half years later, and now, let us notice the great prophecy that Christ made upon that event.

And when ye shall see Jerusalem compassed with armies, then know that the desolation is night. Then let them which are in Judea flee to the mountains. Let him which is on the house top not come down to take anything out, neither let him that is in the field return to get his clothes, and let not them that are in the countries enter thereinto: for these be the days of vengeance that all things that are written may be fulfilled. (Matthew 24:16, 18; Luke 21:20, 22.)

Josephus in his comments tells us that after the Roman armies surrounded the city, that there were but few who made their escape, and those who did not go at once died such various horrible deaths, that we have not room here to describe the many vices used in their abominable outrages too shocking to civilization to relate. (See Josephus Wars of the Jews, Book Five, Chapter 13.)

So this prophecy of Daniel points out the exact date, the warning given to the people of God of the beginning of the most wonderful event of the ages, 604 years before its occurrence.

For the benefit of those who do not have the book of Josephus at hand, we will give a quotation regarding the miraculous signs that appeared about the temple in Jerusalem before its destruction.

Miraculous Wonders Before the Fall of Jerusalem.

Josephus Wars of the Jews, Book 6, Chapter 5, Verse 3.

"Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city and a comet that continued a whole year. Thus also before the Tews' rebellion and before these commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread on the eighth day of the month Xanthicus (Nisan), and at the ninth hour of the night, so great a light shone around the altar and the holy house that it appeared to be bright daytime, which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was

led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple.

"Moreover, the eastern gates of the inner (court of the) temple, which was of brass and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night.

"Now those that kept watch in the temple came liere upon running to the captain of the temple and told him of it; who then came up thither and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness.

"But the men of learning understood it; the security of their holy house was dissolved of its own accord and that the gate was opened for the advantage of their enemies.

"So these publicly declared that the signal fore-showed the desolation that was coming upon them. Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, (Jyar), a certain prodigious and incredible phenomenon appeared. I suppose the account of it would seem to be a fable, were it not related by those who saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sunsetting, chariots and troops of soldiers in their armour were seen running about among the clouds and surrounding of cities. Moreover, at that feast which we

call Pentecost, as the priests were going into the inner (court of the) temple, as their custom was, to perform their sacred ministrations, they said that in the first place they felt a quaking and heard a great noise, and after that they heard a sound as of a great multitude, saying, 'Let us remove hence.'

"But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the Holy House, a voice against the bridegrooms and the brides, and a voice against this whole people.' This was his cry, as he went about by day and by night in all the lanes of the city. However, certain of the most eminent of the populace had great indignation at this dire cry of his, and took up the man and gave him a great number of severe stripes; yet did not either say anything for himself, or anything peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, and every stroke of the whip, his answer was, 'Woe, woe, to Jerusalem,' and when Albinus (for he was then procurator) asked him, who he was, and whence he came, and why he uttered such words, he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman and dismissed him.

"Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so, but he every day uttered these lamentable words, as if it were his premeditated vow, 'Woe, woe, to Jerusalem!' Nor did he give ill words to any of those that beat him every day, nor good words to all men, and indeed, no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals: and he continued this ditty for seven years and five months without growing hoarse or being tired therewith until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for, as he was going round upon the wall he cried out with his utmost force, 'Woe, woe to the city again, and to the people, and to the holy house!' And just as he added at the last, 'Woe, woe to myself also,' there came a stone out of one of the engines and smote him and killed him immediately; and as he was uttering the very same presages, he gave up the ghost."

With these remarkable instances kept in view, the reader should be able to comprehend many phases of the Scriptures with a wider range of thought than he gets from Scriptures themselves. He should also be able to see that God had not yet departed from ac-

cepting the ordinances of worship in the temple to this time; although having been taught of the spiritual law and resurrection beforehand.

FULFILLMENT OF FIRST SEVEN WEEKS-416 TO 367 B. C.

Know therefore and understand that, from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the prince, shall be seven weeks, three score and two weeks.

We notice that this prophecy is divided into three parts. This division has certainly been for some reason, or why not have said sixty-nine weeks? It is evident that he saw some events of note which caused him to designate their time of occurrence, and which events he does not mention, only that the building of the city was to be begun at the beginning of the seven weeks.

It might be supposed that these seven weeks or forty-nine years, was the time allotted for the building and completion of the city, which would be A. D. 367.

But there is another thought that we also consider worthy of notice, which is, that iniquity began to abound about that period, according to the notice taken by Ezekiel.

Ezekiel goes so far as to give in detail the length of the period of the time of their iniquity as being 430 years to the immediate warnings against the city, which warnings we have already noticed in quotation from Josephus as being seven years before its destruction A. D. 70. This computation dates the iniquity as begun in 367 B. C. Identical with the close of the seven weeks' prophecy of Daniel. (See notes on Ezekiel's time prophecy of this period.)

Also, in support of this theory, notice Malachi 2:2, who lived contemporary with this period. "Yea, I

have cursed your blessing already."

THE PROPHECY OF DANIEL.

Daniel speaks of the last end of iniquity being A. D. 74, while he also considered A. D. 70 as a general closing period of iniquity, and we do not find that he regarded the building of the temple and city as iniquitous, so that it should be noticed that he must have seen a beginning of some terrible deeds after the city was builded that finally brought an end to their nation, and seen it between 416 B. C. and 70 A. D.

And the writer is not prepared at this writing to make a positive assertion as to any one particular crime that was committed at this date, 367. But let it suffice for the present to say that these 49 years equal the time from the re-establishment of the Hebrew kingdom to some particular event that took place at that time (which has been omitted), besides what we have already mentioned.

ONE WEEK=7 YEARS, FROM A.D. 67 TO 74.

Now we shall consider the last week of this prophecy next.

Know ye and understand that from the going forth of the commandment to restore and build Jerusalem

unto the Messiah the Prince shall be seven weeks, three score and two weeks, and he shall confirm the covenant with many for *one week*, and in the midst of the week he shall cause the sacrifice and oblation to cease.

There are several things to consider in this phase of the prophecy.

First, that the last week mentioned is a continuation of the sixty-nine weeks, making in all the seventy weeks as in the beginning of the prophecy spoken of.

And let it be *emphasized* that, upon the completion of this time was to the last extended point of the time allotted for the passing away of the sacrificial law, (Daniel 9:24) and that from henceforth no offering would be acceptable of any person, save that of fruits, meats for repentance, a contrite heart and a broken spirit.

This period should be considered as the dividing line between the kingdom of the flesh which was under the Adamic sin and the ordinances of the law; and the kingdom of righteousness, which is the crucified flesh, the spiritual man, which was brought about by the life and resurrection of Christ.

Some commentators think this line to be drawn at the resurrection, which time they give for the taking away of the daily sacrifice, but in a consideration of the Scriptures as a whole, we find this to be a great mistake. That while Christ did complete all that was needful for man's salvation, nevertheless the new kingdom had not yet been preached in all the world, and God not being willing that any should be lost had extended the time that all might hear and be convinced, if possible, and be saved.

In the midst of the week he shall cause the sacrifice and oblation to cease.

There is no one who would question the time of the destruction of the temple and city of Jerusalem as being any other than A. D. 70.

It is our desire to have our readers understand as briefly as possible that the taking away of the daily sacrifice as above quoted means this event and time.

And for the reader to accept this at once, he will more easily understand the remaining contents of this book and the prophecies.

In further proof of this, we wish to call attention to the writings of Josephus, the Jewish historian, being governor of Galilee at the time of this great war between the Jews and Romans and fought against the Romans while they captured the cities of Galilee, and he, himself was taken prisoner, and he being favored somewhat by the Romans, was permitted to remain in the Roman army as a prisoner during the siege and capture of Jerusalem, thus being in position to see and know all that was going on.

He informs us on several occasions in his "History of the Jewish Wars," that the daily sacrifice was kept up all the years till in the siege of Jerusalem A. D. 70, when men got so scarce that there was not enough men left to offer it. So the daily sacrifice then and there ceased forever.

He also tells us that at the time Caesar had his images set up in all the principal cities of his kingdom,

and worshiped and he, Caesar, was to be called god, and one of these images was to be set up in the temple in Jerusalem, this being objected to by the Jews, and they, upon being asked if they meant to offend Caesar, replied: "We offer up sacrifice twice a day for Caesar and the Roman people."

This occurred about A. D. 41, the year of Caesar's death. Josephus, Book II, Chapter 10, Verse 5.

In further proof of this we also quote II. Thessalonians 2:4-12: "Who opposeth himself above all that is called God and sitteth in the temple of God." Notice that this writing of Paul's was previous to the reign of this god-king, it being a prophecy.

This king was imitated by his successors in his biased career against Christianity, until their end came; however, not in setting up of images.

And the king shall do according to his will; and he shall exalt himself and magnify himself above every God, and shall speak marvelous things against the God of gods. He shall take away the daily sacrifice and shall prosper till the indignation be accomplished. Daniel 11:31-36.

It would be too much of an error for any one who studies the Scriptures not to see that these last three quotations mean the same event that is connected with the taking away of the sacrifice.

A time that was set by God, a fact that two of them are prophecies, the other one history, by one who did not accept Christ as the Messiah. And Josephus, being well acquainted with the prophecy of Daniel regarding the coming Messiah and many more things in his his-

tory, has here written of this period that he agrees identical with their prophecies of the new kingdom and the abolition of their laws and nation, some of which we shall quote later on; and that under the name Caesar, which meant several successive rules of Rome, that the greatest events of the world's history of man took place covering over a century of time and ending with Titus.

Nero, A. D. 67, placed the abomination that maketh desolate, died, and the work was carried out by Titus.

It might be well to remark here that this king of fierce countenance (Daniel 8:23), did not mean one individual man, but a succession of kings of the Roman empire which predominated in the world till the early part of the fourth century, the time that he came to his end. But it can be noticed in the prophecy of Daniel, that the Caesars can be pointed out in Daniel 11:15-38, which quotation covers the reign of the Caesars who ruled over a century.

Now, since we have found this harmony of prophecy and history to exist through the time between the resurrection of Christ and the destruction of Jerusalem, and that the daily sacrifice has been recognized as going on by both prophet and historian through this period, we find no room for any dispute, but that the sacrifice was acceptable to God—to many, until the end came that was appointed A. D. 70.

62 WEEKS DANIEL 9:26=434 YEARS FROM 416 B. C. TO A. D. 18. THE CRUCIFIXION.

Know ye therefore and understand, that from the going forth of the commandment to restore and build

Jerusalem unto the Messiah the Prince, that after sixty-two weeks the Messiah shall be cut off.

We cannot under any consideration fix the time of fulfillment of this prophecy to make any other than that of the crucifixion of Christ at the above dated time A. D. 18.

This should be considered a very difficult task to understand and explain. But in consideration of the correctness of the other phases in this prophecy, we therefore should not be ready to criticize the time of this event until we have made every research that is reasonable to establish a more correct date, which we consider impossible.

While it does seem that the weight of evidence against it is strong, nevertheless history cannot sustain a positive declaration that the time as usually agreed upon is correct.

While we do find in the prophecy of Ezekiel fourth, that is dated in connection with this one so close, that to change the date of vision of this one, would mean a destruction of the other. (See comments on Ezekiel 4: 1-8.)

So, let us enter into consideration of a few of the events in connection with this one. We have made slight mention of Caius Caesar as taking himself to be a god, and desired to be so called. (Josephus Wars of the Jews, Book 2, Chapter 10.) A. D. 41.

Compare this with Daniel 11:36. And he shall exalt himself, and magnify himself above every god; also II. Thessalonians 2:4. Who exalteth himself above all that is called God, showing himself that he is

God. In the comparing of these writings, we notice that Daniel was the first to see and write the vision of this event 575 years before the time of its occurrence; while Paul sees the same great pride and evil of man some time in his early ministry, for he says in his letter to them while he is at Athens, "Remember ye not that when I was yet with you, I told you these things."

We also notice that at the time of this writing, Paul sees the iniquity as already begun. He who now letteth will let until he be taken out of the way. Showing that the king that was then ruling would be taken away, which was Caius Caesar, but that he would be the beginning of iniquity.

We again turn to II. Thessalonians 2:8. And then shall that wicked be revealed (the deeds of Caius Caesar) whom the Lord shall consume with the spirit of his mouth. This god Caius, as we have described him, came to a sudden end; for the spirit of Christianity had so influenced the people of its power that many did not believe in images of people being gods. So that Caius was murdered (by slow degrees) as if to punish him for the evil he had done. Thus, according to history, the time of these prophetical events came to pass as the prophecy declared by, A. D. 41, according to Josephus' "Antiquities of the Jews," Book 19, Chapter 1.

Now, the point we wish our readers to notice is this, that this series of prophecy had undergone fulfillment by A. D. 41 according to Josephus, which is regarded as authentical chronology during the time of the Caesars.

But here we raise a little question about that. First, Is it possible for Paul to have gone over his missionary journey to the time of this writing, which must have been about A. D. 36 or 37? That would be allowing him about six years for his mission work, to this writing. The answer of course would be, No.

According to the corrected chronology he would have had 18 years inside of which to have done this work. This, we admit, would look more reasonable, and would place his writings in the proper range of time. So it sets us to thinking that there is something wrong in the present location of time from the birth of Christ and giving us every chance of our corrected chronology on that event as being correct. Further proof of this will be found in the discussion of Ezekiel's prophecies.

Second. We find in the history of Josephus upon these times various questionable statements, for example, "And when the taxings were come to a conclusion, which were made in the thirty-seventh year of Caesar's victory over Antony at Actium." B. 18, C. 2, V. 1. And the battle of Actium in the seventh year of Herod B. 15, C. 5, V. 2. Herod reigned 37 years B. 17, C. 8, V. 1. And in the days of Herod, Caesar Augustus made a decree to tax all the world, and Joseph and Mary, his espoused, went to Jerusalem to be taxed, upon which occasion Christ was born. (Luke 1:5; 2:1-6.)

Now, let us compare these statements. We see that the battle of Actium was 37 years before the taxation, and the taxation was at the birth of Christ. We also notice that Herod had reigned seven years before the battle of Actium and 37 in all, leaving 30 years reign after Actium to his death; this would mean seven years prior to the taxation and birth of Christ.

Now we notice Matthew 2:19-20 that Herod did not die till some time between four and seven years after the birth of Christ, thus leaving a vacuum of not less than 11 years, nor more than 14 years.

Third. We also take into account the description given of the reign of Caius Caesar and the length of time Josephus assigns for it.

"Now Caius managed public affairs with great magnanimity during the first and second years of his reign, and behaved himself with such moderation that he gained the good will of the Romans themselves and of his other subjects."

But in process of time, he went beyond the bounds of human nature, in his conceit of himself, and by reason of the vastness of his dominions made himself a god, and took upon himself to act in all things to the reproach of the Deity itself. B. 18, C. 7, V. 2.

Here now notice he says after two years of good reign, when he had won the hearts of all his subjects and in the process of time. Now would he call one and one-half years which was the length of time to the end of his reign of three and one-half years, a process of time?

Could it have been possible for him, without a process of time, much greater than that to cover the events as described in B. 19, C. 1?

Could it be possible for him to have changed himself from a man of judgment and justice and honor to the wild state of a madman in a night? which he would have had to have done in order to begin on his new life, and called that night a process of time?

And if he could and did, would it be possible for him to have started on his mad tour, and in 18 months turned the tide of national honor against him, and at the same time created within them such a fear of him that they feared to speak against him, even to a friend?

Could he have built a great bridge of four miles in length across an arm of the sea, sufficient to break the waves and for himself to ride over in his chariot as he was lord of the sea, instead of rowing the rough water as he had done before?

Could he make tours over his empire, reduce his senate to his control, pull down the honorable citizen and nobility, treating all in such an ignominious manner as to have them at once slain and their property confiscated to himself upon the slightest offense? While the poorer classes who complained of their burden of taxation were secretly slain.

He asserted his own divinity, had his own images erected throughout the principal cities of his empire, frequented the temple of Jupiter, which was their Holy of Holies, called himself Jupiter's brother, and created ten thousand mischiefs and devices over his kingdom.

We should also note a detection in time in the expression that Josephus quotes of Caius, when he had promised Cherea to be his bodyguard and when Quintilia was to be tortured, Caius called upon Cherea to do it as he used to employ Cherea in such bloody matters of torture, because he could do it more barbarously. We call attention to the clause, he used to employ, which, according to his statement all took place inside of 18 months. We consider such statements beyond reason.

And this and much more that Josephus tells us about this king and finally there were conspiracies against him from the distant quarters of his empire, and he at last was slain.

Josephus says this and much more was done in one year and a half, and yet designated as coming after the process of time. We must certainly say that these things are beyond the credible.

Now in consideration of the whole, Josephus says, "Herod died seven years before the taxation." Matthew says he died after the birth of Christ, probably between four and seven years. This makes a difference at the outside of 14 years in chronology as has already been seen.

Now, one or the other is positively wrong, because there was no other Herod, but his son who was yet living at the crucifixion, 33 years later.

Now, since one of them is wrong, we are left to adjust chronology to the most plausible side. Let us consider the Scripture as being right and see how we come out.

Now move the date of taxation 14 years back; that will move the birth of Christ 14 years back, and will move Augustus and Tiberius Caesar 14 years back;

that will give Caius Caesar 14 years longer, making a total of about 17½ years to reign. Now, let us add the time of the Caesars for a result.

Time from the destruction of Jerusalem to the birth of Christ: Titus, 3 years; Nero, 13 years; Claudius, 13 2-3 years; Caius Caesar, 17½ years; Tiberius, (2½ to John the Baptist, Luke 3:1), 7½ years; John the Baptist to birth of Christ, 30 years. Total, 85 years. Destruction of Jerusalem, A. D. 70 years; birth of Christ B. C. 15 years; Crucifixion A. D. 18 years.

Thus we see the vision of Daniel established to the very letter thus far in his dates, and that, too, by staying within the most reasonable bounds of Bible and historical chronology, and we cannot see that there is any room for intelligent criticism, for in Josephus' chronology it is no new thing to find reasonable points for criticism, and there is nothing else aside from the Bible that is able to establish a chronology that will cope with it, as you will observe in a close study of these events.

TIME PROPHECIES OF EZEKIEL. CHAPTER 4: 1-8.

- 1. Thou also, son of man, take thee a tile, and lay it before thee; and portray upon it the city, even Jerusalem:
- 2. And lay siege against it, and build a fort against it; set the camp also against it, and set battering rams against it round about.
- 3. Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and

set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall* be a sign to the house of Israel.

- 4. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear thine iniquity.
- 5. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.
- 6. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.
- 7. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophecy against it.
- 8. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

367 B. C. TO 63 A. D.=430 YEARS.

The prophecies of Ezekiel, as are all dated prophecies, have been hidden beneath the slumbers of time, seemingly awaiting, as it were, their final resurrection. Quotation of Ezekiel 4:1-8.

The prophecy before us under consideration is divided in two parts, and twofold, that while the first in expiration of time is being fulfilled, the second is also in progress.

The thought that the prophet here wants made known is the evils of his chosen people and the time of their duration, that he will bear with them: until Shilo come. (Genesis 49:10.)

This prophecy is declared against the *city*, also Jerusalem. (v. 1) Here we see a two-fold meaning also. We consider here that the word city is meant to represent his own city, the people of God, whosoever it may include, and they who are obedient to the law of sacrifice in every detail of its fulfillment, must be besieged by the incoming kingdom, until their law of sacrifice and themselves have been slain by the sword that proceedeth out of his mouth and their bodies given to the burning flames as were the beasts also (Daniel 7: 11), which then and now constitutes the Holy City, being purified by fire of the Holy Ghost, which means the camp of the saints in v. 2, which was set against both their Holy City and Jerusalem.

In looking at the other clause the material city of Jerusalem is meant as well as the wicked city of unrighteousness or those who do not obey the truth.

This prophecy ends with the first immediate sign and prophecy against Jerusalem as seen in verse seven. And thine arm shall be uncovered and thou shalt prophesy against it. We see this fulfillment seven years before the taking of Jerusalem as described already from Josephus in this book on page 36, miraculous wonders before the fall of Jerusalem.

This is the end of the prophecy against Judah, being the expiration of the full period of 390 plus 40 or 430 years. The siege of Jerusalem ended A. D. 70. The immediate prophecy against it being seven years in advance of it and which is the closing period of the 430 years A. D. 63, for till that time will he bear their iniquity and at which time he will set his face against the siege verse 7.

Now we find the beginning of this prophecy by counting back 430 years to be 367 B. C. which dates the beginning of their iniquity, the time he put his curse upon their blessings. (Malachi 2:2.) This calls to our mind the same date of Daniel's seven weeks' prophecy to which he ascribed no particular event, but here we may now read the handwriting on the wall, which numbered the days of their iniquitous transgressions, which slew their sacrificial laws, which made an end of their nation forever, and cast them into the lake of fire, where the worm dieth not and the fire is not quenched. (Isaiah 66:24; Luke 16:26; Jeremiah 12:17; 31:36.)

We are now ready to consider the other part of this prophecy which was first in the time of fulfillment which ended 390 years after its beginning A. D. 367 thus dating its fulfillment to A. D. 23, five years after the crucifixion.

We should not forget to notice this fact that, How could iniquity have an end at A. D. 23, if the atonement had not already been made by the death and resurrection of Christ seven or ten years later? But the crucifixion and resurrection having taken place already at A. D. 18, gives to this prophetical event its proper location.

The subject as under consideration is, what is meant by the *iniquity of the house of Israel*, as ending at this time.

Now, since we have concluded that the house of Israel means his own select people, whether they be Jew or Gentile, and in proof of this, we refer to Christ's denial of Abraham's children. If ye were the children of Abraham, ye would do the works of Abraham, but ye are of your father the devil. (John 8: 39-44). And as God called Jacob's name Israel, because he prevailed with him, so are all they of the house of Israel who do the commandments of God. And that this house of Israel had gone into iniquity as well as the house of Judah, representing here all who are the children of the devil, because they refuse the salvation offered them. And it was this class of unbelievers who continued to keep up the daily sacrifice and who, at the time of the Passover, had gathered themselves in Jerusalem to celebrate this great event, and upon which time the Roman armies surrounded the city.

This concourse of people now hemmed within the city, Josephus says, was largely the scum of the nation. Yet God had given them this time yet for repentance.

And we must now consider that Israel's iniquity also comes to an end, and it has been seen that the teaching and resurrection of Christ were five years in advance of this time according to corrected chronology. And that Christ was the end of the old law, nevertheless the advent of this change was not fully completed and which would require a little time for the converts of the new faith to get together in union

of doctrine, in other words, to federate and to abandon forever the sacrificial law; to lay plans for the establishment of churches and the promoting of the ministry, as there was five years' warning given to the house of Judah before the Roman armies came, so the house of Israel was given five years to recuperate its forces.

For we notice in history that about this period and onward, that great advancement was made in the Church, but this progress was soon checked, for we notice in Paul's second letter to the Thessalonians, in which he speaks of a falling away, for reason of the mystery of iniquity which did abound and he who now letteth, will let, meaning that the lines between sin and righteousness were drawn; Christianity had been made plain to all; men chose the side they preferred. The battle waged hot and the hosts of sin pressed hard against the children of the great King. Compare Daniel 7:12; 11:32-36; II. Thessalonians 2:1-12. Josephus B. 19; C. 1.

So that he who would be filthy, let him be filthy, and he who would be righteous, let him be righteous. but the end is not yet for a short season.

So we see that it was here that the spiritual Church had its opening, but, as you should notice, was not yet completed, for the time that was extended for the return of the transgressors A. D. 70, but that the passing away of the old law was now begun, as well as the institution of the new, in other words, the old heaven of spiritual blessings began to be rolled together as a scroll when it is rolled together.

The new heaven or kingdom of heaven, came in sight and kept on until its completion was fulfilled.

But there is yet another thought in connection with this, that is, that the old law comprised the government of Church and State, and as, while we have seen the old heaven recognized as the divisions of Church pass away, we have said nothing of the division of State, which is represented as the law of temporal blessings of earth, which also passed away, but the time of its beginning and ending were not the same as that of the heaven. As it is written that judgment should begin at the house of God, so in this it was fulfilled.

But the satanic forces under the name of Judah, held the ark of state in Jerusalem, so also judgment shall begin at Jerusalem, at this point we call in mind again the prophecy under discussion that the warnings were against their seat of government and which warning went forth in A. D. 63. "Woe unto this city" was the cry of that mysterious voice seven years in advance of its destruction.

That here was the beginning of her warnings of judgment against state, here marks the beginning of her downfall, for in less than three centuries, every nation had fallen under the control of the new earth. This will be described more fully in another chapter.

THE LATTER AND LAST DAYS, THE END.

The following is a list of references from which we largely draw our conclusions on this subject. It might be well for the reader to read them very closely before leaving them; as also in the following chapters.

REFERENCES.

Jacob called his sons and told them what should befall them in the *last days*. (Genesis 49:1, 10; 1-10-33.)

Thou shalt be destroyed; but if thou turn even in the *latter days* of tribulation, he will not forsake thee. (Deuteronomy 4: 26-31.)

I know that evil will befall you in the *latter days*. (Deuteronomy 31: 28-30, 29.)

The Lord's anger shall not return until he have executed it. In the *latter days* he shall consider it. (Jeremiah 23:20; 30:24.)

The Lord made Nebuchadnezzar to know what shall be in the *latter days*. (Daniel 2:28, 44.)

Israel shall fear the Lord in the last day's. (Hosea 3:5.)

Now I am come to make thee understand what shall befall thy people in the *latter days*. (Daniel 10:14; 11: 31; 12:1.)

But in the *last days* it shall come to pass. (Acts 2: 16-21; 4-13.)

In the *last days* perilous times shall come. (II. Timothy 3:1; 9:3-4.)

God hath in these last days spoken unto us, by his son. (Hebrews 1:1-2.)

Ye have heaped treasures for the *last days*. (James 5:3, 1-2.)

Christ the lamb was made manifest for you in these last times. (Peter 1:19-20, 22-25.)

It is the last time. (I. John 2:18.)

Mockers in the last time. (Jude 18:4, 12, 14, 19.)

Raise it up again at the *last day*. (John 6:39, 40, 44, 54; John 7:37; 11:24; see resurrection.)

And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. (Ezekiel 21:25, 26, 27; see Daniel 9:24.)

Judgment of Mount Seir, (Ezekiel 35); in the time Israel's calamity had an end. (v. 5.)

At the time of the *end* shall the vision be. (Daniel 8:17, 19 (13-16).)

To try them, and to purge, and to make them white, even to the time of the *end*, because it is yet for a time appointed. (Daniel 11:35 (31-34).)

Shut up the words, and seal the book, even to the time of the *end*. (Daniel 12:4, 9-13.)

Houses have an end. (Amos 3:15). What end. (5:18.) The end is come. (8:2,3.)

What shall be the sign of thy coming and of the *cnd* of the world. (Matthew 24:3, 14, 15; [31:34.].) Abomination of desolation. (Daniel 11:31.)

Your redemption draweth nigh. (Luke 21:28.)

Christ the end of the law for righteousness, to every one that believeth. (Romans 10:4.)

But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. (Hebrews 9:26.)

But the end of all things is at hand. (I. Peter 4:7. (5-6).)

I am Alpha and Omega, the *beginning* and the *end*. (Revelation 22:13.)

These are they who have turned the world upside down. (Acts 17:6.)

And it shall come to pass in the *last days* that the mountain of the Lord's house shall be established. (Isaiah 2:2.)

An *end* is come, the *end* is *come*: it watcheth for thee: behold, it is come. (Ezekiel 7:3, 6.)

The time is come; the day draweth near. (Ezekiel 7:12.)

The tongue is a world of iniquity. (James 3:6.)

COMMENTS.

This subject is one that every Bible reader frequently meets with, and the thought comes to his mind, What does this mean, and when does it mean? And to understand this is a very important feature in the understanding of all the subjects written in the Scriptures. These questions we shall answer as briefly and correctly as possible.

Let us first notice that the latter days and the last days represent two periods of time that join themselves together, but each one may be seen in its own period, but in many instances overlapping each other in the point of time given, but we may go so far as to assign them to a given time, thereby the reader will understand more fully their meaning, while the end is the extended limit of time allotted for the subject under consideration, and may not always mean the same date.

But we shall consider each one separately. So in consideration of the latter days, we can not assign to it a date at the beginning, unless it would be the beginning of iniquity B. C. 416 and extending to the end of their iniquity A. D. 23. The first mention of this

is found in Genesis 49:1, 10, in which Jacob called his sons together and told them what would befall them in the latter days, and that the scepter should not depart from Juda, nor a law giver from between his feet, until Shiloh come; and unto him shall the gatherings of the nations be.

We consider that Jacob could have meant nothing else than Christ the righteous, by the word Shiloh; thus he carried his promise to the limit of time, and establishes here the time for the subject under discussion in its closing period. While in Deuteronomy 4: 26-31; 31: 28-30, where God shows to Moses the downfall of their nation in the *latter days* because of their sins, and threatens them with a curse and destruction, this would refer us to the Babylonish captivity. (Daniel 9: 11.)

The Lord also made Nebuchadnezzar to know what would be in the latter days by Daniel's interpretation of his dream, in which he was made to see his own kingdom, also the kingdoms of the Medes and Persians, Gretia, and a fourth, which might be considered as the Roman, but here the rock Christ that was made without hands, smote them all.

Thus in his vision of the latter days he overlaps the latter days in both the beginning and the ending.

THE LATTER DAYS. B.C. 367 TO A. D. 23.

Now I am come to make thee understand what shall befall thy people in the latter days. Daniel 10: 14, 11.

In this vision Daniel's view has not been directly all about his own nation, but includes the predominating power of the world, and if we are to understand that he intends the vision to be all in the latter days, we would have to begin with the Medo-Persian empire regarding Cyrus' vision as the beginning of the days in his reign. We think this plausible, as we then should consider it to be the closing period of the sixth day of creation; the day upon which man was created inclusive of the last days and the end of that day.

Another point that we must not overlook is that in this vision he sees the governmental side of rule as vested in the functions of State, which had its beginning sooner, and its end later than that of Church.

This vision you should notice is different from that of Chapter 9: 20-27, in which he sees the spiritual side as vested in the functions of the Church, it being inside of the limits of time of that of State. And to give you an idea of what we shall hereafter more plainly set forth, we will give you the approximate dates.

Church latter days 367 B. C. to 23 A. D., last days 23 to 74 A. D.

State latter days, Babylonish captivity to 63 A. D. Last days 63 to 330 A. D.

The beginning of this period with Nebuchadnezzar may seem a little early, but when we consider that the tenure of idolotrous worship was largely modified from that period throughout the world, and the God of Daniel can be seen exemplified in Gretian mythology from about that time and the Macedonian portrayed their ancestral orthodox by calling for the preaching of the

gospel soon as they heard of it, and their benevolence in its support was greater than their ability, tends to its support. So we regard that the world of State began to be modified about that age, while it only came to its severe test as to which should rule the world afterward in the last three centuries of that age in which the branch of Church prevailed.

At the time above quoted, 330, see Daniel 11:45, the government of state at Rome was moved to Constantinople on this date, and let the reader here not forget that all of chapters 10, 11, and 12 to the fifth verse, was fulfilled to this date, as you shall more fully see later on.

Israel shall fear the Lord in the latter days. (Hosea 3:5.)

As we should observe that the house of Israel went into *sin* before the Babylonish captivity.

So did they go into *iniquity* before the time of the end. And it must be regarded as a difficult matter to determine which one of the two is meant in many places of prophecy.

But let it suffice here to say, that God had a people always, even through the days of greatest evil. So in this quotation there were many who feared God, but being subdued by the overwhelming flood of transgression they were hard to be seen until they received their final King in the latter days whom they learned to love and fear.

And upon the whole consideration of this subject, we should understand that this subject belongs entirely to the closing period of the old laws and prophets and should not be thought of as having any place at all in the present dispensation, and cannot be construed to mean any time in it; and as the term is not used in the New Testament we have no further Scriptures to consider, or that would change the time as already set forth.

THE LAST DAYS.

Upon this period of the world's history there could be much said, but we only wish to give proof enough to substantiate the date of the text, so we shall make but a few quotations.

These quotations like the latter days in point of time, overlap the period in many places to which the subject is consigned.

But in the *last days* it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills; and people shall flow into it and many nations shall come and say, Come and let us go up to the mountain of the Lord and to the house of the God of Jacob and he will teach us his ways and we will walk in his paths, for the law shall go forth of Zion and the word of the Lord from Jerusalem. (Micah 4: 1-2.)

The point to observe in this quotation is, the last clause, that the *law* of Zion shall go forth from Jerusalem. Christ, the foundation of the law, and written by the apostles, within the above mentioned dates, calls for no further comment to establish the time of fulfillment of this prophecy.

God, who at sundry times and in divers manners spake in time, passed unto the fathers by the prophets,

but hath in *these last days* spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds. (Hebrews 1:1-2.)

This question should require no comment, as it establishes the time within itself, no matter whether Paul means that Christ spoke to them through the spirit or whether he means when Christ spoke to them while he was yet in the flesh, the present tense being used, which cannot be construed to mean any other time, than the time of this writing which he calls the *last days*, and which was done within the above dates. This we regard as a most positive and undeniable answer.

This is that which was spoken by the prophet Joel. And it shall come to pass in the last days. This is a quotation which is usually read without the reader ever stopping to digest its meaning. The first word, this, means the baptism by the spirit of fire, the Holy Ghost, its power and its mission in the world; and meaning the same as the prophecy of Joel as was then seen being fulfilled on the Day of Pentecost (Acts 2:2-15), and warranted by Peter. (Acts 2:16-20.) Thus we might see the beginning of the last days at Pentecost, fifty days after the resurrection.

For more proof of the last days in this quotation, we find no further room for comment, only that the reader may bear this in mind when he reads similar Scriptures elsewhere as is found in Joel 2:28-32 to think of the above unchangeable date as the time of their fulfillment.

This know also, that in the last days perilous times shall come. (II Timothy 3:1 (1-13).) This has ref-

erence to II. Thessalonians in which Paul speaks of a falling away first when that evil day of Caius Caesar's rule was in procession.

Ye have heaped treasures together for the last days. (Joshua 5:3 (1-6).)

In consideration of these two last quotations wherein we find no dates assigned to their fulfillment, we therefore, according to the general tenor of their surroundings can locate them in the same period above mentioned as easily and positively as though they had dates assigned them.

But with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. (I. Peter 1:19-20, (22-25).)

Little children, it is the last time, and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. (I. John 2:18 (12-19).)

But beloved remember the words that were spoken of the apostles of our Lord Jesus Christ, how they told you there would be mockers in the last time. (Jude 17-18, 4, 12, 14, 19.)

The apostles make use of the word time instead of days, but covering the same period of time as above dated.

In the first two of these quotations the last time is expressed as being under fulfillment at the time of their writing and according to the construction of the last one in comparing it with the one before, we have as just a right to place it in the same time as the others, for it, without mistake, means the same.

THE END 70 A. D.

This time like the time of last days, does not begin and end in a single year, but covers a period of time which consists of a number of years, and we can only assign approximate dates for its beginning and end, inside of which time the various subjects herein mentioned have their ending according to their meaning; as well as many like quotations that are found throughout the Scriptures.

Although we must consider that there is a definite period marked as the ending, as seen in Daniel 9:24, which is A.D. 70, which must be considered as the center point of all the quotations referred to, which reads like this: seventy weeks are determined upon thy people beginning B.C. 416 to A.D. 74, and upon thy Holy City to finish the transgressions, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness and to seal up the vision and prophecy, and to anoint the most holy.

Also see Ezekiel 21:25. We wish the reader to analyze this verse carefully, and carry the thoughts with him.

And thou profane wicked prince of Israel, whose day is come when iniquity shall have an end. In this prophecy the Lord shows to Ezekiel, (Ezekiel 21:25), another view of Israel's sins and iniquities to the time of the end, being the same end as seen in Chapter 4,

which has already been described as ending in the beginning of this period.

Understand O son of man: for at the time of the end shall be the vision. (Daniel 8:17.)

I will make thee known what shall be in the *last end* of the indignation, for at the *time appointed* the *end* shall be. (Daniel 8:19.)

We notice in these two quotations the *end* is mentioned three times and the reader should understand that each one of them have their specific meaning.

To make as brief an explanation as possible of the one in verse 17, we shall express it in the following language:

That from the *end* of transgressions and sins and iniquity that was made at the time of the taking away of the daily sacrifice shall be the beginning of the 2,300 days (years), at which time he gave both the sanctuary and the host to be trodden under foot. Thus it will be noticed that this vision began at the end A. D. 70.

The first end mentioned in verse 19 should be noticed as being the last end of the *indignation* which means the division of State, for the indignation of the Lord is upon all nations (Isaiah 34:2), for all nations bowed to the scepter of the Church about 330, this being the last end of his indignation, the moving of the palace of his tabernacle between the seas. (Daniel 11:45.)

The second end as mentioned in verse 19, also chapter 11:35; 12:4, 9, 13, means the end of iniquity, being in answer in point of time to the first part of the chapter to the 13 verse Daniel 8, as the end of iniquity

which was the only dated or appointed time that Daniel gives, hence it could mean no other time than A. D. 70. See chaper 9:25-26.

The end is come upon my people Israel; I will not again pass by them anymore. (Amos 8:2.)

This prophecy seems to be made directly against the Hebrew nation, and the time of it can easily be seen in verse three; and the songs of the temple shall be howlings in that day, saith the Lord. There shall be many dead bodies in every place, they shall cast them forth with silence. According to Josephus this prophecy was fulfilled to the letter at the fall of Jerusalem, A. D. 70.

What shall be the sign of the coming and of the end of the world?

Here is a Scripture, the end of the world, whose fulfillment seems to be universally interpreted as being in the future somewhere, and some say, very near at hand. We do not admire the idea of contradicting the intelligent world at such a disposal of that Scripture, but we cannot here avoid bracing the fires of contradiction and say plainly, that it is a very great mistake.

First, we shall notice what is meant by the word, World. We must not recognize the world the same as the disciples did, as meaning the material earth, when they came to Jesus and asked him the sign of its coming.

Christ, being a spiritual teacher, made use of many material objects to represent the spiritual truth. So in this case the world represents our transgression in the flesh, the Adam. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (I. John 2:16.)

And from these things Christ came into the world (of flesh) to redeem us, and through the prophets set the time for all flesh to return to him, to put away transgressions, to make an end of sins, and reconciliation for iniquity. (Daniel 9:24.) A. D. 70. This event Christ told them was to come in that generation. it came. He told them heaven and earth would pass away, so it came also. For we notice through the dispensation of the law and prophets that the Church and its laws was represented by the sun and heaven; as also was the department of their State and its laws, by the moon and the earth. Now it becomes an easy matter to see how the old heaven and the old earth passed away when we see how their laws of sacrifice were abolished and how their moon was turned into blood when we picture before us the bloody scenes of Terusalem during its siege as described by Josephus in his wars.

Thus we should easily comprehend the establishment of the new heaven and earth when we look how the new kingdom supplanted the old. So, now having seen these things all fulfilled, there remains no room for dispute, but in *conclusion* we shall offer another Scripture.

But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself, (Hebrews 9:26,)

This quotation is sufficient within itself to convince any one of such an error as above mentioned. I am Alpha and Omega, the beginning and the *end*.

These quotations also belong to the above located period, as Christ being the end of the old law. He was also the beginning of the new. Thus he was the beginning and the end. It is in this chapter that we should consider Daniel 9:24 to be fulfilled in its fullest extent. We should consider that the whole circle of man's communication with God and the form of his worship, was to be changed by that time which we have proven to be A. D. 70, and that the time of man's sins should close, and all people under the law of sacrifice would become dead unto a future resurrection, and that they must accept of everlasting righteousness and anoint the most Holy by obedience to the new ordinances and receive life.

The end of all things is at hand. (II. Peter 4:7.)

We notice here that the apostles had been well informed on this point having been with Christ during his ministry and having been born of the spirit was not ignorant of the fact that in his day that this end of sins and transgressions was nigh at hand, and he admonishes the people of purity of character, and the acceptance of the Spirit of Christ must be attained.

NEW HEAVEN AND NEW EARTH.

REFERENCES.

1. This is fully reigned in, on the completion of the restitution. (The old heaven), Hear O heavens, and give ear O earth. (Isaiah 1:2.)

- 2. (The old heaven), O ye heavens, be horribly afraid. (Jeremiah 2:12.)
- 3. For the heavens shall vanish away like smoke. (Hebrews 8:13. Isaiah 51:6.)
- 4. And the heavens shall be rolled together as a scroll. (Isaiah 34: 2-4.)
- 5. Behold I have caused thine iniquity to pass from thee, and will clothe thee with a change of raiment. (Zechariah 3:4.)
- 6. As a venture thou shalt change them, and they shall be changed. (Psalms 102:26.)

We, according to promise, look for a new heaven and a new earth. (II. Peter 3:13.)

The new heaven and the new earth which I will make, shall remain before me. (Isaiah 66:22.)

For behold, I create a new heaven and a new earth. (Isaiah 65: 17.)

A new commandment I give unto you (That ye love one another, as I have loved you). (John 13:34.)

What new doctrine is this. (Mark 1:27.)

A new creature; behold all things have become new. (II. Corinthians 5:17.)

A new heaven and a new earth. (Revelation 21:1.) I will give him a new name. (Revelation 2:17.)

Elias shall come and restore all things, But behold Elias is come already. (Matthew 17:11-12.)

They sang as it were a new song before the throne and before the four beasts. (Revelation 14:3.)

The Holy City, the new Jerusalem. (Revelation 21:2.)

The Lord's controversy with heaven and earth and the recompense of Zion. (Isaiah 34:1-10.)

Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. (Hebrews 12:22.)

Yet once more and I shake not only earth, but heaven also and this word signifieth the *removing* of those things that are shaken. Wherefore we receive a kingdom which kingdom that cannot be moved. (Hebrews 12: 26-28; Exodus 15: 21-25; 20: 18-21.)

Behold the Lord maketh the earth empty and waste, and turneth it upside down. (Isaiah 24:1.)

These that have turned the world upside down, have come hither also. (Acts 17:6.)

For your iniquity hath your mother been divorced. (Isaiah 50:1.)

The Lord thy maker is thy husband. (Isaiah 54:5.)

OLD HEAVEN AND OLD EARTH. 1609 B. C. TO 70 A.D.

The code of laws that was given to Moses in the first year of their exodus 1609 years B. C. was in force until the taking away of the daily sacrifice, A. D. 70, covering a period of 1679 years and the period named in Scriptures is the time of the law and the prophets.

And the Lord said unto Moses, Thus shalt thou say unto the children of Israel, ye have seen that, *I have talked with you from heaven*.

This language was spoken to Moses by God from the burning cloud that overshadowed Mount Sinai, when he delivered the law to Moses. Thus it is noticed that the laws of Heaven were given to the children of Israel, so that God instead of speaking to them direct from heaven in an audible voice from a place of refuge (Exodus 19:20; 19:9, 19), gives to them the heavenly law by which they may converse with him at any time. This law was kept in the tabernacle, to which place they would gather and hear the reading of the heavenly message; this place came to be called the heavenly place, and the law the heavenly law. And in course of time Jerusalem came to be called the Holy City, and the law likewise their heaven, meaning the blessings they received from heaven. (Exodus 19:9, 19, 20.)

Thus the law comes to be their heaven, and as such, it was recognized throughout its period.

The things that pertain to heaven, are heavenly and that which pertain to the things of the earth are earthly. So the law between God and man is their heaven and the laws between man and man is their earth, which before had been established. So then we have the law of heaven and earth.

The law of heaven fits us to dwell in heaven, and the law of earth fits us for the society of man in the world. In further proof of this argument we offer the following quotations:

Hear, O heavens, and give ear, O earth. (Isaiah 1:2.)

The Lord is speaking to the laws as being animated objects, with whom he has a controversy (Isaiah 34: 1-8), as if calling them to account for being at fault for Israel's sins,

While quotation two represents the Lord as having found these laws guilty, and places his threats upon them. (Jeremiah 2:12.) For they shall be rolled together as a scroll and vanish away like smoke. (Isaiah 51:6.) For my sword shall be bathed in heaven.

NEW HEAVEN AND NEW EARTH.

A. D. 15 to 2590.

COMMENTS

In this text we take into consideration the passing away of the old laws (heaven and earth) and the establishment of the new heaven, which contains the blessings of a present resurrection to all who would accept the salvation offered.

P. 72, quotation 5. The prophet in his vision represents this change as already taken place, and likens it as a change of raiment, the old ones as having become filthy, and the new ones that he should wear had a narrow escape of being destroyed by the overwhelming floods and flames of iniquity that came to pass through the period of season and *time*.

David, in his visionary wanderings saw this same event. He also tells us that the earth (the law between men) was established of old, thus we must infer that the law existed among the antedeluvians as respecting the life in the flesh and upon its transgression, man would sever his association with God. Adam, all flesh transgressed and was driven from the garden, with the command that he must now labor to save himself from destruction by the law that was given to Moses, thus connecting again their association,

by the medium of the grave and its resurrection through Jesus Christ, who changed these laws as a vesture. But it should here be noticed that the law given to Moses between man and God reconciling him to God as above mentioned, was the only one that was changed permanently and that it should remain without a disturbance, for as we have already seen both laws go down, heaven to the wilderness A. D. 70 and earth (the moon) turned into blood by 330 and resurrected in France 1330 and will continue till 2590 A. D., at which time the old (earth) law will be changed and a new law will have been created during this time that will take its place, or rather a purified condition of the hearts of men.

Thus we must recognize the restitution as going on at present in the establishment of the new earth which shall be established forever. For thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. (Isaiah 60:20.) For I will overtun, overturn it, till he will come whose right the kingdom is. (Ezekiel 21:26-28.)

The *heavens*, the work of thy hands. This indicates a material exertion that was fulfilled when God in an audible voice in clouds and thunderings and lightnings in a cloud of fire and smoke gave the law to the children of Israel.

We, according to promise, look for a new heaven and a new earth. (II. Peter 3:13.)

In this chapter, which must be viewed as a whole, it is a little difficult to determine Peter's correct views

and what he means in the breadth of language therein expressed. To get a hold of this we must get a point from which we may safely locate the time of our subject, so we refer you to verses 3-5, in which the scoffers railed upon the disciples for proof of the change of the heavens and the earth, as we should infer that he was preaching from the answer he makes them from their saying: Since the fathers (prophets) fell asleep all things remain as they were from the beginning of the world (law). Peter's answer—for this they are willingly ignorant of.

So in this expression we must reckon that Peter in his day, understood the change of the heaven and the earth had already begun, and in the language he uses he must have considered the end a long way off, as he considers the day of its doing a thousand years. In this statement we must consider that he had reference to the final judgment or rather to the end of the judgment against the earth, the beast of state. (Civil authority.)

So, let the reader not get confused as to the time of the occurrence of this event as quoted by Peter, and think that all of it is yet to be fulfilled in some future day, for Peter recognizes it as already begun at that time.

Heretofore we have been locating the time of the origin of this subject, its changes and duration. We shall now speak a little regarding the nature of it.

For, behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. (Isaiah 65:17.)

We see here that the prophet sees at a distance the whole period of this transformation and not only that, but into the future from that period that the people will have forgotten of the present age, for the voice of weeping and crying will be heard no more. And the kingdom of the Father will be universal. But in these statements it must be remembered that the free moral agency of man will not be taken away, for the worm that dieth not, shall ever exist in the flesh.

But let us now turn to see what the conditions are that have been placed in the new heaven, that should bring about such a tremendous change as we have pointed out between the iniquitous condition that came under the administration of the old heaven (law) and the glorified condition as we behold in the new. And in answer to this we shall refer you to a few quotations.

The old heaven—an eye for an eye and a tooth for a tooth. (Leviticus 24: 20.)

The new heaven—Love one another as I have loved you. (John 13:34.)

Old heaven—And he shall offer his offering unto the Lord, one ewe lamb of the first year without blemish for a sin offering.

New heaven—Christ was once offered for the sins of all; and their sins and iniquities I will remember no more, whereby the Holy Ghost is a witness unto all who come unto him forsaking their sins.

The old heaven—The righteous die and their souls sleep in the grave awaiting the resurrection.

The new heaven—Christ is the resurrection unto all who love and obey his commands.

These few quotations, with their associated meanings, we think sufficient at this point to cover their meaning.

Thus, a new doctrine, a new name, a new creature, and a new song comes forth from the new heaven, and by these were the four beasts made to worship the Lord. (Isaiah 7:17-18), and by these the world will be (Revelation 4:8-9) eventually conquered for right-eousness, and the people ever remain as God's children.

And I, John, saw the Holy City, New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. (Revelation 21:2.)

The Holy City, the new Jerusalem, means the changed condition of the old city. (Ezekiel 4:1), or rather the complete removal of it, as the changing of a raiment. Coming down out of heaven, a close analysis of John 3:13; 7:42. Romans 10:4-5, tells us that the body of Christ was from the seed of David and the old law (heaven) was from Moses being perfected by the spirit that was in Christ. If then the spirit of Christ was made perfect by the law, it would equal the spirit of Christ as coming out of the law. If then, the body of Christ was of David and his spirit coming from out of the old law, we should be able to see the quotation: He that cometh down from heaven. (John 3:13), and is in heaven, meaning in the spirit of the law of righteousness while in his present moral body. And he coming out of the old law being the end of it. And laying the foundation for, and ascending into the new (law) heaven, the Holy City, the new Jerusalem, the city of God. These are all earthly things. (John 3:12.) We understand that the heavenly things mentioned in verse 12 as meaning the power of God as vested in Christ, whose name is called the Mighty God; over all things, these things were beyond even the apprehension of the rulers whom Christ was addressing in the quotation.

This great power is visible in man when endowed by the power of the Holy Spirit which is possible when the required conversions are made. May we here remark in connection with this that the new born child must die if fed on too poor or on poisonous food; those who would grow to the powers of manhood must receive pure and sufficient quantity of wholesome food, and that, too, without being poisoned to death before reaching the period of being able to gather their own spiritual food. Feed my lambs who are born into the city of God, that they die not.

А. D 15 то 2590.

Now that we recognize the new heaven as beginning with Christ, we must not forget that the bride did not adorn herself at once, but in the process of time through afflictions and persecutions (the church) the bride will yet make herself ready as will be seen in its proper chapter.

We have here yet a few quotations to offer in conclusion to the logic heretofore presented.

Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. (Hebrews 12:22.) We see here in the first clause of this quotation that the subject under discussion is already in progress, at the time of this writing as you notice is used in the present positive form. And being used with the phrase unto the heavenly Jerusalem, gives us proof without the aid of any other quotations, that the time of the new heaven began with Christ. For yet once more and I shake not only earth but heaven also, and this word signifieth the removing of those things that are shaken; wherefore we receive a kingdom that cannot be moved. (Hebrews 12: 26-28.)

In this quotation also we cannot help but understand by its language that the old heaven and earth are passing away at the time of the writing of these Scriptures as also the establishment of the new ones.

So, in conclusion of this subject we have tried to have the reader understand the *time* and *nature* of this subject, such as he may rely upon and in as few words as we thought necessary to express the meaning.

CHRONOLOGY A. D. 70 to 1405

From the taking away of the daily sacrifice and the abomination that maketh desolate, shall be 1290 days. (Daniel 12:11.) Also 1335 days, verse 12.

My two witnesses shall prophesy 1260 days. (Revelation 11:3, 4.) (1330 A. D.)

Who are my two witnesses. (Matthew 24: 14; Hebrews 10: 15, 16.) Two candles. (Zechariah 4: 36.)

What does the end of prophecy mean? (Daniel 9: 24; 12:4.)

What is meant by the prophecy of this book is at hand? (Revelation 1:3.)

The kingdom of the beast taken by the saints. (Daniel 7:13, 21, 22.)

Time of the taking of the beast from the sacrifice A. D. 70 to the removing of the palace of his tabernacle between the seas (Daniel 11:45), and put into the bottomless pit. (Revelation 20:2, 3; Luke 10:18.) (260 yrs.)

Reign of the saints for one thousand years, (1,000.) (Revelation 20:4.) (1330.)

And the woman that brought forth the man-child, fled to the wilderness, 1260 years. (Revelation 12:5-6), and who was delivered of her child before her pain came. (Isaiah 66:7.) This equals the old and new covenant.

The beast comes out of the bottomless pit (Revelation 11:7.) (1330.) I shall make war against them and overcome them and kill them.

And another shall rise after them, diverse from the first. (Daniel 7:24.) 1330 to 2590.

The beast that was and is not, shall ascend out of the bottomless pit. (Revelation 17:8.)

And power was given unto him to continue. Forty-two months. (Revelation 13:5.)

The fourth beast shall cast his devices against the strongholds even for a time. (Daniel 11:24.)

He shall have intelligence with them that forsake the hely covenant.

COMMENTS.

From the taking away of the daily sacrifice and the abomination that maketh desolate shall be 1290 days. (Daniel 12:11). Also 1335 days verse 12.

As we have already proven that the taking away of the daily sacrifice occurred in A. D. 70, which was one of the events accomplished by the abomination of desolation which ended at that point of time.

We are now ready to compute Daniel's vision of 1290 days and 1335 days (Daniel 12:11, 12) by adding 1290 years (a day for a year always in prophecy) to A. D. 70 brings us to 1360, also the 1335 years, beginning with the same date establishes another new date 1405; and upon which time the blessing ends as pronounced in Daniel 12:12, which is the extended limit of peace in the Church; for this prophecy must be considered as looking after the spiritual side of history which is represented by the division of Church that was established by Christ A. D. 15 to 70, and upon which this prophecy is a continuation as also Revelation 11; 3, 4. And my two witnesses shall prophesy 1260 days. And beginning at the same date gives us the closing time of the spiritual power of the saints as 1330 A. D. over civil authority.

My two witnesses, the word and the spirit. The word was made flesh and the spirit was made life and adding the two gives us eternal life beginning in the body of flesh. Now as in the manner that we have described the closing periods above mentioned, we shall later on take them up again.

In consideration of Daniel 9:25 and Revelation 1:3; 2:10, we see that the writing of the prophecies closed at the same time that the end came to sin and iniquity, which proved to be A. D. 70.

So we must consider the prophecy of revelation to have been already written at that time; this furnishing us more proof for comments on the two witnesses as to their prophetical consignment of time, beginning at the time referred to.

And the saints took the kingdom of the beast (Daniel 7:18, 19.) In this quotation the word beast represents the division of state, which is the government, thus the beast in this prophecy is to be slain by the saints, meaning that the Church was to be the predominating power in the world during the ancient of days.

And one like unto the son of man came to the ancient of days and they brought him (Christ) near before him (Ancient of Days). (Daniel 7:13.) Ancient of days meaning the time which was of old and now has returned unto God, and being obedient unto him without law only that of the spirit, which reigned from Adam to Moses; but which was then again established by Christ, and while Christ was the beginning of a new Church, nevertheless he did not live to see his Church triumphant, but came near to it; the word near means the distance from Christ until the time came that the saints possessed the kingdom. (Daniel 7:22.) 330 A. D. During which time the judgment was against the world of sin, and from which time the saints ruled the world 1,000 years to the date above mentioned, 1330.

And the angel laid hold on the dragon, that old serpent which is the devil and Satan and bound him 1.000 years and cast him into the bottomless pit. (Revelation 20·1-3.)

In noticing this quotation it might be well enough to first make a few remarks as to the sphere in which Satan dwells.

Man is endowed with the power of choice of one of two spiritualities; he cannot possess both at the same time. The one comes from the Lord of heaven and consists of light and life eternal, because of the love of God that abides within, and the fostering of all things that tend toward peace, unison and harmony, joy, love, purity, longsuffering, etc., which is the fulfillment of the unwritten law of God, and being grafted into the spirit of man by Christ through the power of the Holy Ghost, gives immortality to man while in the flesh. This spirituality bears various names as applied to the various vocations in which they are found to exist or used, such names as Christian, child of God, saint and angel, all apply to this personage.

While the other personality is composed of the things pertaining to the world as found in the animal state, and which exists in self and selfish interests in order to support the brute propensities which all end in the gratification of lust. So this propensity that entertains any vice of degeneracy or that even tends that way, has its origin in the animal man and might be likened to a contagious disease that has its various names according to the manner in which it attacks its victims. Such names as devil, Satan, dragon, false

prophet, and the beast; all of which have their stages of action. To give a short synopsis of these we might say that the devil is or means the originator of evil and exists in the person. Satan, the second person, the conveyor or tempter is the agent of the devil. The dragon is a false doctrine on ruling. The false prophet the pretender, one who tries to make you believe a thing that is not. The beast, the protector of the evil world. So this should be understood in the text under discussion.

And the time came when the saints took the kingdom (Daniel 7:18) 330, and it shall be broken without hand (without moral battle) (Daniel 8:25) and so the saints possessed the kingdom (Daniel 7:22) without strife. (Daniel 7:23.)

This kingdom was the fourth beast (Daniel 7:23) of Nebuchadnezzar's and Daniel's visions, the one that followed the Grecian under Alexander in the third century and the Grecian being divided into four, from which we find the kingdom of the north (Europe), growing the strongest represented by its seven heads (Revelation 12:3), forms of worship representative of the dragon, and ten horns (states of Europe) of which one of them (Rome) made war against the saints and prevailed until the Ancient of Days came. (Daniel 7:21-22.)

Now it was this horn (and beast that is) so much spoken about in Daniel that established the abomination of desolation (Matthew 24) and took away the daily sacrifice (Daniel 8:12; 11:31), but he with the rest (who had their lives prolonged) (Daniel 7:12) all

came to their end A. D. 330, when the Ancient of Days prevailed, verse 22. In this beast we see all of the images of evil as above spoken of, and his suppression meant the reign of Christ's kingdom so long as they kept it under their control, which as we shall point out, was exactly 1,000 years; thus we see the devil and Satan bound and cast into the pit which we shall behold as coming up again at the fulfillment of this time 1330 A. D., as seen in Revelation 20:7. And when the thousand years are expired Satan shall be loosed out of his prison.

And the woman that brought forth the man child fled into the wilderness 1260 years. (Revelation 12: 5-6; Isaiah 66:7.)

In consideration of the woman who went into the wilderness after the birth of her child and her pain had come, we will pause here a moment and analyze a bit.

The word wilderness in a material sense means an uninhabitable place except for wild animals; a jungle or marshes; a place where, if man enters into, he becomes bewildered and finally lost. And in this sense it is used metaphorically to illustrate the condition of the old sacrificial law and church when it was rolled together and passed away, not destroyed but she and her followers (which constituted the old Jewish Church) became bewildered and do not know yet whether they are lost or saved as represented by the Jewish people of to-day.

A place prepared of God.

The Son representative of the new kingdom who conquered by the sword of the spirit and did not penetrate the wilderness and marshes after those who willingly go there, but left them in possession of what they chose; that which shall be given salt (Ezekiel 47: 11), and them who would, they let go.

So the woman (the old heaven) that gave birth to the child,* (the new heaven), went spiritually into the wilderness 1260 years, at which time she was given another consideration. Before her pain came she was delivered of a man child. (Isaiah 66:7.) Her pain represents her banishment when she was divorced and forced out of her home by her husband, the Lord who is thy maker (Isaiah 54:5) at the destruction of Jerusalem for her iniquities, A. D. 15-70; for these be the days of vengeance (Luke 21:22), which is the beginning of this prophecy.

The man child (Christ) meaning the spirit and the Word which rules with a rod of iron, and in time yet to come, all people, will constitute the Church and will accept of this word and spirit termed as the lamb, and all will know him from the least to the greatest, and which then will constitute the marriage of the Lamb, and thus shall it ever remain.

And another beast shall arise after them diverse from the first. (Daniel 7:24.)

In this quotation the reader must take particular notice to observe that this beast is a continuation of the fourth beast and kingdom in the preceding verses;

^{*}NOTE—The child, the new testament, as having been written before the pain and banishment of the woman, (the old law and church) A. D. 70.

let it be noticed that the homes of that part of the kingdom become the kings, (three of which shall be subdued Daniel 7:20,) of the second part of the kingdom that shall arise out of the bottomless pit. (Revelation 17:8), and when the two witnesses shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war with them (the saints) and overcome them and kill them. (Revelation 11:3-1.)

And power was given unto him to continue forty-two months (1260) (Revelation 13:5) which added to 1330 A.D. reads to 2590 A.D. Here we recognize the fulfillment of Revelation 17:8. The beast that thou sawest was, and is not, and ascendeth out of the bottomless pit, and goeth into perdition, and they that dwell on earth shall wonder when they behold the beast that was and is not, and yet is.

This beast should be noticed was in power for a season and a time, this season beginning in the glory of his kingdom, as a raiser of taxes. (Daniel 11:20) in the year 15 B. C.

Season from B. C. 15 to 70. Time equals 70 to 330 A. D., and is not in power 1000 years to 1330 A. D.

He then comes out of the bottomless pit and is in power 1260 years till 2590 A. D., and they shall be given into his hand for a time and times to the dividing of time this prophecy covers the same period (Daniel 7:25) of time as the one above, omitting the season, thus beginning at A. D. 70 to 2590.

CHRONOLOGY FROM A. D. 70 TO A. D. 2590. REFERENCES.

At the time of the end shall the vision begin. (Daniel 8:17.)

How long shall be the wonders? For a time, times, and half a time. (Daniel 12:6-7.)

And another beast shall arise after them, and shall wear out the saints and they shall be given unto his hand, for a time, times and half. (Daniel 7:24-25.)

The woman with the wings of an eagle flies into the wilderness for a time, times and half a time. (Revelation 12:13, 14.)

And they shall burn the weapons of war with fire seven years. (Ezekiel 39:9.)

How long concerning the vision of the daily sacrifice unto the cleansing of the sanctuary. (Daniel 8:13, 14.) Answer 2,300 days.

And Jerusalem shall be trodden down until the times of the Gentiles be fulfilled. (Luke 21:24.)

The beast that ascendeth out of the bottomless pit, represented as the Gentiles shall tread down the Holy City, 42 months. (Revelation 11:2-7.)

Who are the Gentiles in this dispensation? (John 8:39, 44; Matthew 13:38; Revelation 2:9; 3:9.)

Sounding of the sixth angel, for an hour, a day, a month, and a year. Revelation 9:15, equals 391 years and a month.

The beast that ascendeth out of the bottomless pit shall make war against the two witnesses and will over come and kill them. (Revelation 11:7, 20, 78.)

Sounding of the seventh angel. (Revelation 11:15.) Conclusion, the half time.

TIME, TIMES AND HALF A TIME COMMENTS.

How long shall it be to the *end* of these wonders? (Daniel 12:6.) Daniel hearing the one who asked this question and having the many varied visions that he had already seen, it would be natural for him to wonder about the *time* of their fulfillment upon which the man clothed in linen makes a positive and definite answer.

That to the end of the fulfillment of time of his visions should be, for a time and times and half a time.

Long and many have been the wonderings and discussions as to when and where these three divisions of time could be positively located. Here we will give you the answer and will place it before you for your own judgment, which we call correct.

The man that stood upon the river was Christ, the river designating the time given for reconciliation for iniquity from John the Baptist to A. D. 70, which was the time set for their completion (Daniel 9:24), and the changing of the times.

Time being the first in fulfillment so we shall consider it first. The word time is used many times and ways in the Scriptures. So in order to locate it as meant here we will take the word wherever we find it meaning a period that can be considered in connection with this. Now let us see.

Their lives were prolonged for a season and a time. (Daniel 7:12.)

He cast his device against the strongholds for a *time*. (Daniel 11:24.)

For it is yet for a *time* appointed. (Daniel 11:35.) The devil knoweth that he hath a short *time*. (Revelation 12:12.)

In the first three quotations we find that the fourth beast of Daniel which we found to be Europe (the king of the north) and Rome, the little horn came in power a few years before and at that time being in the glory of his kingdom. (Daniel 11:21.) The birth of Christ coming with the raising of taxes (Daniel 11: 20-45; Luke 2:1), here note the career of this horn beginning as a taxer acting deceitfully, making himself a god, taking away the daily sacrifice, and finally comes to his end by the moving of the palace of his tabernacle between the seas. The Roman seat of government was changed from Rome to Constantinople in 330 which marked the end of Roman power, leaving Rome and the world to Christianity, and which Rome soon became its seat.

We have now seen the three beasts lose their power, being usurped by the fourth beast (Daniel 7:7, 23), by the beginning of the Christian war, but we notice their lives had been prolonged for a season and a time, and we say that the four beasts lost their lives as being consumed by the burning flame, 330 so that gives us the period from the birth of Christ to 330 to be divided into season and *time*.

For we notice in Daniel 11:33-35 that this shall continue yet from that *time* for a *time* appointed; here we do not hesitate to make the dividing line at A. D. 79 the word appointed, means a set period or point of time, for we have already seen that the dividing line

between the two dispensations were at this date and we see an established rule in prophecy, not to carry a series of events from one dispensation into the other without a division; we see in this a good example for the reign of the horn was from Christ to 330 years unbroken time. Why could it not have been called one period?

We will now take notice to quotation 2 where we see the devil playing a prominent part in all their scenes; the forecasting of devices seems to have been the work of the devil in which he has foreseen his time for he knoweth that he hath but a short time in comparison to the time he had in the past.

In a close observation of Daniel 11: 20-30 shows to us a succession of events from the birth of Christ to the taking away of the daily sacrifice, in which the beast was the prevailing power. So we must notice that since the end of the beast did not come till 330, while that of the Church ended as we said A. D. 70, that this intervening period of 260 marks the downfall of the beast, which is called a *time*. It is the *time* of battle between the Church and the beast for supremacy.

The destruction of the Jewish nations was the beginning A. D. 67 to 74.

TIMES.

This period of time begins at the closing of the period of time, and its closing date is found by comparing Daniel 8:13-14; Luke 21:24 as they both date to the cleansing of the sanctuary; we have already located the 2,300-day prophecy to end 2370 A. D. This

vision is concerning the *trodding* down of both the sanctuary (place of worship) and the host (the children of God) under foot (under control) and the sanctuary be cleansed, as in the answer given by the saint, says that the sanctuary shall then be cleansed; but leaves the condition of the host unanswered, but when we call to mind that the beast continued in power till 2590 we are safe to say that the host will remain under the civil laws of the beast to that time.

But the point we are after is to see that the *sanctuary* in this quotation does not mean the structural place of worship, but means the Holy Jerusalem. And Jerusalem shall be trodden down until the *times* of the Gentiles be fulfilled.

In comparing these two, in the one we have the date 2370, and in the other we have the name of the period times as ending, giving us a span of time of 2040 years for the period of times. In this period we have already seen two principal divisions, constituting times, namely the 1,000 years reign of the saints, and the resurrection and reign of Satan in connection with the beast till the cleansing of the sanctuary.

HALF TIME.

The half time means the period between 2370 and 2590, or 220 years. The half time is a similarity of the season and time, when joined to another half of 210 years, spanning across a dividing line that separates this present epoch from another *great* one.

(Beast means civil authorities.)

The writer here wishes to call special attention to the following quotations and comments.

We have already considered Daniel 7:21-22, the little horn as already fallen captive to the saints 330 A. D. Now we shall consider the ten horns that composed the fourth kingdom from which the little horn arose.

In Daniel 7:24 we notice first the horns becoming kings that shall arise. The word shall means in some future time, but as we have said these horns meaning dependencies belonging to civil power, were taken by the saints, (the two witnesses) who prophesied till 1330 A. D., these ten kings then, (who were horns before), during the period of a 1,000 years, arose like as if being resurrected. And another shall arise after them, and subdue three, leaving seven, but he himself making the eight, which is of the seven, and these arise as kings, one of them dragon France, should be diverse from the first. Here we are free to confess that we have found the most difficult part of prophecy to understand or explain. In Revelation 17:8 the beast is represented as the beast that was, and is not, and yet is; this we must here recognize in its fullest sense.

And we must be able to see him in both phases of his existence, and, dealing with each phase of his existence separately, we find a difficult task, for they are almost exactly alike.

Let us compare them as two beasts.

Both beasts have seven heads, ten horns. (Daniel 7:7; Revelation 12:3, 13:1.)

Both beasts are haughty against God. (Revelation 13:6; Daniel 11:36.)

Both beasts persecute the saints. (Daniel 7:25; Revelation 11:7.)

Both beasts have their spiritual tutor. (Revelation 12:3; 13:2.)

Both beasts have a horn that becomes stronger than the other. (Daniel 7: 20, 24.)

Both beasts connected with the dragon. (Revelation 12:13; 13:2-4.)

Both beasts occupied the same territory (Europe). Both beasts come to judgment. (Daniel 7:22, 26; Revelation 19:20.)

Both beasts come up out of the sea. (Daniel 7:3; Revelation 13:1.)

So these beasts being so much alike and being separated by a period of a 1,000 years, we do not wonder at the manner in which they were designated, the beast that was, and is not, and yet is. Yet by a close observation we are able to see some differences as follows:

The first beast has a horn. (Daniel 7:21-22.)

The second beast has a horn that subdued three others, thus being diverse from the first horn. (Daniel 7:24.)

The first horn calls himself God. (Daniel 11:37; II Thessalonians 2:4; Jos. W. 13, 2 C 10.)

The second horn has the eyes of a man and speaks great words against the most high (Daniel 7:8), and does not call himself God.

The first beast, his spiritual tutor is the dragon (Revelation 12:3, 7, 9.)

The second beast his spiritual tutor is the woman, (Catholic Church) that sits upon the beast. (Revelation 17:7.)

The first beast was slain and his body given to the burning flame 1,000 years. (Revelation 20:2; Daniel 7:11.)

The second beast was cast into the lake of fire and brimstone forever and ever. (Revelation 20:10.)

The first beast reigned (from the glory of his kingdom), B. C. 15-330 A. D.

The second beast reigned 1330-2590 A.D.

The first beast persecutes the saints by sword, flame, captivity and by spoil many days. (Daniel 11: 33.)

The second beast shall wear out the saints and think to change their times and laws. (Daniel 7:25; 7:24.)

The first beast had one head; his horns come to be the kings of the second beast, but his tutor the dragon has seven heads. (Revelation 12:3.)

The second beast seven heads, kings and ten horns. (Revelation 13:1.)

The second beast his horns shall hate the whore (woman equals Roman Church) shall make her naked and desolate. (Revelation 17:16.)

The second beast the dragon gives him his seat, power and authority. (Revelation 13:2.)

These similarities and differences may be found by a close observation of the chapters referred to in which the quotations are found. (Daniel 7, 8, 11, 12; Revelations 11, 12, 13, 17, 19 should be read in parallel.)

So you will notice that the beast that is, is in power at the present time and his reign is throughout the whole dispensation except in the reign of the saints at the end of which time, he came out of the bottomless pit (Revelation 11:7) and made war with them and overcame them and killed them beginning with 1330. He does not set about killing at once, but has some preparatory work to do first. So Daniel 12:12 gives us, as we have already shown, the time he begins his work of slaughter, 1405. And the four angels were loose which were prepared for an hour and a day and a month and a year to slay the third part of men (what a tremendous slaughter on earth that must have been); the beast will never rise again when conquered.

The time here given, reckoned according to prophetical reckonings, would be 391 years, which added to 1405 dates to 1796. We shall leave the discussion of what occurred between these two dates to another chapter. But the writer wishes to say that he has put forth his best efforts in trying to make this portion of the subject plain to the reader who is desirous to understand these mysteries.

SEASON. TIME FROM A. D. 15 TO 70.
REFERENCES.

What do we understand by season as used in Daniel 7:12?

Who are the four great beasts, diverse from one another? (Daniel 7:3.)

The woman delivered of her child; the new covenant. (Revelation 12:1-4; Hebrews 8:8-12.)

He will smite the earth with the rod of his mouth, and slay the wicked with the breath of his lips. (Isaiah 11:4, (15).)

He will rule the nations with a rod of iron. (Revelation 12:5; Isaiah 28:17; 9:6-7.)

Of the increase of his government and peace there shall be no end. (Isaiah 9:6-7.)

Establishment of the seven churches; the seven spirits of the world. (Zechariah 4:6, 10; Revelation 3: 1, 2:3; 5:6.)

Opening of the book that was sealed with seven seals. (Revelation 5:1-7.)

Opening the first four seals. (Revelation 6:1-6; 2, 3, 4, 5, 6.)

The fourth beast shall magnify himself above every God. (Daniel 11:36-37; See Josephus Wars, Book 2, Chapter 10; II. Thessalonians 2:1-12.)

He places the abomination that maketh desolate. (Daniel 11:31; Matthew 24:15.)

And by him the daily sacrifice was taken away. (Daniel 8:9-12.)

Therefore I shall number you to the sword. (Isaiah 65:11-16.)

SEASON B. C. 15 TO 70 A. D.

COMMENTS.

In all sacred writing it should be noticed that the dictating angel in order to make the subject comprehensible, used material objects that were in every-day

Season 101

use and well understood to illustrate the spiritual meaning of that which he wanted to be understood.

So in this season in its material form means a part of a year or time; hence in prophetical reckoning, season should be considered as a portion of the time of the law and prophets, of which time it marked its closing period as above stated.

The prophecies upon this period are many and of varied description and not a single prophet that is recorded in Scripture has failed to see and speak of this period of time from Abraham, Moses and David and the major and minor prophets all saw it, and nearly all of them spoke of it as being, or in connection with the latter or last days, or of it being the end. This we have already spoken of as being the end of the law and prophets, being the end of the second great dispensation of the world's history regarding man.

Some of these prophecies describe this period of the world in general, as having gone deep into sin and iniquity, and as having wandered far from the fold of his love and care; while some speak directly of the desperate condition to which they have seen their own people drift, and others break forth in bitter lamentations and wailings for the final and eternal overthrow of their nation and people.

While others yet saw the glorious light and liberty of the gospel of Jesus Christ shining as it were in the darkness; while yet others entered into the spirit of locating the time, giving its dates and even to an almost detailed account of its doings.

It is spoken of as a time of peace and a time of war, and as a time of fidelity and a time of deception, as a time of tearing down the nations and a time of building up, a time of rejoicing and a time of sorrowing, for it seems that there was nothing that did not come to pass in this period.

And let us say to the reader, that a very large part of the prophecies written, he is safe in locating upon this period or connecting with it.

Why should there not have been much written upon this period, when the greatest events of the world's history occurred during it?

The New Testament Scriptures were all written during this period.

The truth is, that it was a miraculous period filled with miraculous events from the birth of Christ to the destruction of Jerusalem.

Not only did the best, the wisest and the most humble people live in that age, that the world has ever seen, but the wickedest, the cruelest and the most highminded people that the annals of history can produce lived in that age of extremes.

The incoming kingdom of purity threatened supremacy of rulership in the world, thus stirred jealousy among the Jewish rulers to its highest pitch. Woe unto ye Scribes and Pharisees, hypocrites: ye compass sea and land to make one prosolyte and when he is made ye make him twofold more the child of hell than ye yourselves. (Matthew 23:15.)

This scripture gives us an idea of the general trend of character that was forming; an acquaintance with Season 103

Josephus' description at the destruction of Jerusalem in which he says, that the rulers of the Jews took pride and were jealous of each other when one would discover how to commit a more horrid crime upon their subjects than the others and that there was no evil device that the mind could discover that was not put to practice, shows the ripening of that spirit.

The wonderful book of Revelation was written in the latter part of this period about A. D. 59 or 60. There is but little knowledge as to the positive date of its writing, nevertheless we think we see one phase in chapter 2:10 in which he speaks of seeing tribulation ten days (years), the Jewish authorities being the source of Christian persecution until the destruction of Jerusalem, which then ended the Jewish persecutions.

If we consider the ten years beginning at the time of the vision which the language indicates, we are then able to locate its writing at about the above dated period. And as to its fulfillment, we accept its own language in its full sense, "That the time was then at hand," and the beginning was at once.

The seven messages or rather commands to the seven churches represent the voice of the seven spirits which are the seven eyes of the Lord which run to and fro through the whole earth. (Revelation 1:4; Zechariah 4:2, 10.)

These seven special churches as named had each their particular line of fault which completed the cycle of sins and transgressions peculiar to the human family, and as such it was calculated to reach not only the then church, but to apply to all people and ages.

After this John sees the door of heaven opened to him and is invited in, and to see the receptacle of God's dwellings on earth, and to behold the mysteries forthcoming. He being in the spirit speaks in the spiritual form; he sees the spiritual throne in the spiritual heaven (city of God—new heaven) on earth as already beginning. Let the reader now remember his dates from past descriptions of the new heaven. The new kingdom then began to be recognized as firmly established as in point of time.

The revelation meaning a revealing of the things which must shortly come to pass in the world; of sin, and of righteousness, God and Satan dwelling in the flesh and the warfare that is to take place in the world until the final conquering by righteousness and the fulfillment of the prayer he taught all to pray, regarding his kingdom in the world, and not as some commentators place parts of it as to come to pass in the life beyond.

And may we say here once for all that the reader must not attempt to try to construe any section or part of this book of Revelation to mean that its fulfillment is to take place any other time than in this life except the promise of eternal life to the obedient. And so long as he does he never will understand that book. We give this advice now as our work hereafter will deal largely with that book; but remember that the book of Revelation is plain history written before the events occurred.

Season 105

At this point of time John is made to see his surroundings among which is a book in the hand of him (the spirit) that sat upon the throne (throne of Christ—righteousness).

The book written within and on the back side of it and sealed with seven seals which are also indicative of the seven spirits that abound in the world.

Here, as a good general defeats his enemy by detail, so the seals are opened in succession whipping the adversary in every battle by (sword) and (shield) the spirit and the word.

The book means, (the new covenant), the book of remembrance of Malachi 3:16, which was sealed with all the sins and iniquities known to man, thus making the cycle of transgressions complete and which must be (broken) conquered, and none were found able to do this save the Lion of the tribe of Judah, and through his spirit they went forth conquering and to conquer. So we might regard the first seal as a manifestation of the power of the spirit, which went forth first in all the world gathering those who would gladly accept salvation. (Revelation 6:2.)

And it was given unto the second beast to take peace from the world. (Revelation 6:4.) The spreading of the gospel as in the first seal in its ardent manner and winning to it a goodly number of followers created some discord, and as a natural result, since evil and good do not agree, it was the engendering of strife and warfare which was the second seal and from the cause and result of warfare it is justice that is demanded; thus the third seal responds with her balances

showing the spirit of discernment. Following this as natural, which would be the powers of distribution giving to each one what he deserved; hence the judgment began and death and hell were appointed their place and the sword applied as at Jerusalem. Here we should see denotes an ending and a beginning, which period of time you have already seen discussed. So the fourth seal brings us to the end of the season now under consideration.

In taking into account the time of the opening of the three first seals, we are inclined to think that the apostle was given a retrospective view of the time from Christ's ministry which was the going forth of the conquering spirit and opening of the first seal.

While the spirit of strife between the church and the world seemed to grow into prominence during the reign of Caius Caesar, representing the opening of the second seal.

While the terrible persecutions that took place from 60 to 70 A. D. might be considered as the opening of the third and fourth seals.

It was the work of the saints to conquer these various antagonistic spirits which came forth in the world.

And we might say here, that while these seven seals had their special times of their manifestation, and being conquered each one in his turn, it must also be understood that the saints of earth must have themselves armed with this same spirit of overcoming power through all time and ages.

TIME A. D. 70 TO 330

REFERENCES.

Opening of the fourth seal, (destruction of Jerusalem). (Revelation 6:12-17.)

Their (the three beasts) lives were prolonged for a season and a time. (Daniel 7:12.)

War in heaven. (Revelation 12:7.)

The devil cast out. (Verse 8.)

He cast his devices against the strongholds for a time. (Daniel 11:24.) To the time of the end, for it is yet for a time appointed. (Daniel 11:35.)

He knoweth that he hath but a short time. (Revelation 12:12.) Tidings from the north trouble him, he goes with great fury to destroy many. (Daniel 11:44-45.)

Hide thyself a little moment until the indignation be over past. (Isaiah 26:20-21; Daniel 11:30; 12:1.)

Opening of the fifth seal. (Revelation 6:9-11.) Ten days' tribulation. (Revelation 2:10) Fall by the sword. (Daniel 11:33.)

They loved not their lives, even unto death. (Revelation 12:11, 17.)

I will plead with them with pestilence and with blood. (Ezekiel 38:22.) He will destroy the mighty and the holy people. (Daniel 8:24.)

I will send those that escape of them unto the nations and the isles afar, that they may declare my glory among the Gentiles. (Isaiah 66: 19.)

Opening of the sixth seal. (Revelation 6: 12-17.)

Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, the stars fall from heaven and the powers of heavens be shaken. (Matthew 24:29.)

His tongue is a devouring fire. (Isaiah 30:27, 30, 33.)

The thrones of the beast cast down. (Daniel 7:9.)

He shall plant the palace of his tabernacle between the seas, but he shall come to his end. (Daniel 11:45.)

The saints take the kingdom of the beast. (Daniel 7:22.)

The beast worships the great white throne. (Revelation 20:11, (12-15); (4:8.)

Opening of the seventh seal; silence in heaven for the space of half an hour. (Revelation 8:1.) A. D. 225.

He shall be broken without hand. (Daniel 8:25.) Satan falls from heaven (Luke 10:17-19 (1-16),) and goeth into the bottomless pit. (Revelation 20:3.)

COMMENTS.

We have already located the time of this period called *time* as above dated and are now ready to look more closely upon its prominent events. We should remember that the four great beasts are alive at the beginning of this period and are fallen by its close. So the conquering of all the governmental rule of empires and nations must be subdued during this time. The great dragon with his seven heads or forms of heathen worship or government was to be outdone.

Here was the greatest battle the world ever saw. The hosts of all the evil world combined under the leadership of the great dragon and his seven allies

waged war against the sons of righteousness under the leadership of the great angel Michael, and for almost 300 years did this tremendous and momentous battle last. The dragon fought and his angels, and Michael fought and his angels, and, we are told, that had not those days been shortened, no flesh would have been saved, but for the elect's sake, for the sake of humanity in the world, the Lord of heaven shortened those days, and the enemy returned with onesixth of his number, in one quotation, while in another we understand he was left with one-tenth of his army. In this battle the sons of God fought with the sword of the spirit that was dipped in the purified blood of Christ, with its cleansing power to save; while the dragon fought with the sword of steel that had been already christened in the blood of the saints and was not idle in its work. How could we ever forget the wormwood and the gall of those days. But the battle ended, the victory was won, and the dragon and that old serpent the devil and Satan were cast out, and his angels were cast out with him. For the angel laid hold on him and bound him a 1,000 years and cast him into the bottomless pit. (Revelation 12:9; 20:2-3.)

But in thinking of this great event we can consider ourselves to-day in the primitive stage of facing another similar battle and equally as great.

But to think of the many who were slain, who loved their enemies rather than their own lives, even unto death. (Revelation 12:11.)

But we shall proceed to mention a few events as recorded in Revelation, as our comments will be mostly upon that book for the next few chapters.

Following the fourth seal as represented in the destruction of Jerusalem and the establishment of death and hell we come to the fifth seal upon which we shall offer our present views.

This seal as the rest must be considered metaphorically and occurred possibly 94 to 118 A. D.

The altar in the old law was the place upon which the sacrifices were laid, that they might know their offering was acceptable when the fire of God would consume it; then they knew that they had prevailed with God. If we now transpose it to the spiritual kingdom, Christ having been the lamb slain for the sacrifice, did not prevail at once, that is, it was not accepted universally at once, or so much as having the predominating power, and those who would triumph over death and the grave with him, must offer their bodies as a living sacrifice for him whether this sacrifice is called for or not. Paul says: "I die daily." In many instances their lives were taken for the sacrifice. So in this event they placed their lives, as it were, under the altar ready to be offered and in their slain condition as ready for the offering, with those that had already been slain; for at this point their lives were in jeopardy every moment, and looking back over the past, wonder how long these offerings are to be continued. and that their blood be not avenged.

How long yet will it be till there will be enough to prevail and triumph over the enemy. And the answer was made by the angel unto all who died the death of the cross; meaning those now ready to be offered; that there would be many more yet, and to continue on in their condition yet for a little season.

In the opening of the sixth seal wonderful things occur. The language here used must be transposed from its material view as spoken, to its indicative meaning. We do not mean to try to explain this in every detail, but only enough to give the reader an idea.

The opening of this seal was by all probability in the days of the Diocletian 284 to 305 A. D.

And I beheld when he had opened the sixth seal, and lo, there was an earthquake (shaking of civil authority) and the sun (church) became as sackcloth of hair, and the moon (state) became as blood (mortal combat) and the stars (men and sections of a country of high Christian power and influence) of heaven (new covenant) fell to the earth (fell under civil authority) even as a fig tree casteth her untimely figs before they are ripe, when she is shaken of a mighty wind (strife discord).

And the heaven departed as a scroll (the new roll on which sacred writings were kept) when it is rolled together. (Revelation 6: 12-14.)

Under the rule of Diocletian, Christianity came nigh its end. He set his hand to destroy; and whose edicts were to destroy all places of public worship; to destroy all the sacred writings and to put to death all of the Bishops. Hence we see in the execution of

these awful proclamations a perfect fulfillment of that part of the prophecy.

But, as the prophecy is of twofold nature, we have the other side yet to consider. For we must remember that this is in the time of the two witnesses in which was given power to smite the earth with whatsoever plague they would. Here we see the time had come that they must use the power God gave them or they themselves lose the battle for the cross of Christ forever and to all the world, so they make their last stand, with God as their strength, and do the mighty works that bring the required answer.

Before leaving this part we shall notice a little more about the *stars* falling. We must remember that in these days Christianity had been spread from the Atlantic to the Pacific Oceans, and that Africa was also under its influence. And we think that these stars were largely of the African and Asiatic countries as we notice that they are the first ones as a mass that fell from Christianity and took to false doctrines.

And the fow's of heaven and the kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men and every bondman and every freeman, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and to the rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb, for the great day of his wrath is come, and who shall be able to stand. (Revelation 6:15-17.)

For in his jealousy and in the fire of his wrath he spoke, surely in that day there shall be a shaking in

the land of Israel, so that the fisher (great men of the world) of the sea (masses of the people) and the fowls of heaven (devourers) and the beasts of the field, and all creeping things that creep upon the earth (destroyers). (Jeremiah 15:2-3) and all the men that are upon the face of the earth shall shake at my presence.

And the mountains (lofty places of authority) shall be thrown down, and the steep places (points in law) shall fall and every wall (civil defences) shall fall to the ground. And I will call for a sword (to slay) against him throughout all my mountains, saith the Lord God, every man's sword shall be against his brother. And I will plead against him with pestilence and with blood, and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain (words of purity and love) and great hailstorms, fire and brimstone (manifestations of the power of the spirit of God). Thus will I magnify myself and sanctify myself, and I will be made known in the eyes of many nations, and they shall know that I am the Lord. (Ezekiel 38: 19-23.)

And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm with the indignation of his anger and with the flame of a devouring fire with scattering and tempest and hailstones, for through the voice of the Lord the Assyrian shall be beaten down which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him. It shall be with

tabarets and harps: and in battles of shaking will he fight with it. (Isaiah 30:30-32.)

According to some historians when Diocletian had done all in his power to crush Christianity from off the earth, and that when he came to lay down his own life of sin and despair upon the cold shore of eternity, that his last words were, "Thou hast conquered, Oh, thou Galilean." 305 A. D.

After these things I saw four angels (managers), standing on the four corners of the earth holding the four winds of the earth that they should hurt nothing till the servants of God were sealed 144,000, and an innumerable throng of all nations stood before the throne clothed in white robes and palms (victory) in their hands; and the angels, the elders and the four beasts (the ones that had their lives prolonged for a season and a time), fell before the throne of the lamb and worshiped God. (Revelation 7.)

And when he had opened the seventh seal there was silence in heaven (the kingdom on earth Matthew 3: 2; Luke 3:3), about the space of half an hour (two weeks in time).

This prophecy could be located at no other time than the Nicea conference held by Constantine the great, 320-323 or 325; as this date is not located in Scripture, and historians differ as to its date; but it must have been very close to those dates according to the general context of the scriptures that base upon that time.

It must be remembered that at this time there had arisen various doctrines that differed in detail. As there were some also, some who as it were, were trying to climb into the kingdom by another way. So Constantine held this conference in judgment as to who and what doctrines should prevail. Hence there was a silence in heaven while the controversy among the masses of the people lasted and the great king would make his decision. This conference lasted about two weeks, according to history; thus fulfilling the prophecy of Daniel 7:22; Revelation 8:1.

In which Constantine gave his decision in favor of the true cross, as was held afterwards by the European countries. So the thrones of the beast were cast down and the saints took the kingdom. (Daniel 7:9, 22.)

The beast then moves the palace of his tabernacle between the seas. (Daniel 11:45.)

In fulfillment of this Constantine moves the seat of his empire away from Rome to Constantinople between the Black Sea and the Aegean and Mediterranean seas 330 A. D. As to what motive Constantine had in view for this movement is a subject to barter upon by the reader, as different views are produced by different historians.

And in conclusion let us refer the reader if he wishes a detailed account in prophecy of this time to Isaiah 15-31 chapters; Ezekiel 27-37 chapters; Jeremiah 47-51 chapters; Joel third chapter; Zephaniah third chapter; Obediah and Malachi fourth chapter, inclusive. These chapters are almost exclusively de-

voted to this period of time, as also many other promiscuous writings too numerous to mention.

TIMES FROM A. D. 330 TO 1330.

REFERENCES.

He shall plant the palace of his tabernacle between the seas, but he shall come to his end. (Daniel 11:45.) A. D. 330.

I beheld till the thrones were cast down and the Ancient of days did sit, and his body was given to the burning flame. (Daniel 7:9-11, 13, 21, 22.)

And they bound Satan a thousand years. (Revelation 20:2; Isaiah 11:6-9.)

Sounding of the first trumpet. (Revelation 8:7.) The fall of Rome 410 A. D.

Sounding of the second trumpet. (Revelation 8:8.)

Atilla the Hun, who called himself the scourge of God, scourged the larger part of Europe, 435-451, and marking his tracks in blood.

The third angel sounded. (Revelation 8: 10-11.)

Genseric comes against southern Europe, 455 A. D.

Sounding of the fourth Trumpet. (Revelation 8: 12-13.)

Downfall of Christianity in the eastern empire by Mohammedanism in the seventh and eighth centuries.

In location of the time of the first four trumpets we are giving as our present opinion. But there can be no mistake but what they occurred between 330 and 1,000 A. D.

The last three trumpets or woes, we do not hesitate to say, are correctly placed.

And the fifth angel sounded. (Revelation 9:1-12.)

And I saw a star fall from heaven to the earth, and to him was given the key of the bottomless pit, and he opened the bottomless pit and there came out smoke and locusts who were to torment men five months, 150 days equals 150 years.

Their king was the angel of the bottomless pit. This without mistake means the Crusades from 1099-1249 A. D.

One woe is past, and behold there cometh two more woes hereafter.

COMMENTS.

A nation cannot be born in a day, neither could Christianity subdue the entire world in a short period of time, so it must be remembered that while civil rule had its downfall that there were still many who had not yet tamed their semi-barbarous condition of society. For this is the age that the wolf shall dwell with the lamb; and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them.

While this indicates a peaceful reign, nevertheless, there are wild animals round about, but were under control of the lamb.

All historians admit that there was a period of about a thousand years during this time that was never equaled in the world's history for its peaceable condition, yet it must not be considered that among the many millions of people that were in the world through this period, that there was nothing but peace, but this period came in gradually and so did it disappear and

had its slight interruptions and the disturbances, which were very few in consideration to the length of time that this period predominated and were not as before, or since, which was thirsty for the blood of man and nothing but blood could satisfy his fiendish appetite. But during this time the lives were spared in so much as possible even among the wild hordes of the remote quarters of civilization in warfare. But the principal argument here is, that the children of the new kingdom did not partake of warfare nor teach it, but their sword was the sword of the spirit of righteousness and the Church did not in any instance make war against its own brethren as was the case before and since. Thus it should be noticed that Christianity had reached its zenith during these days and that the manner of living was entirely different from that of any other period of the world's history. Following as it were the established rule of the apostles all things in common, even the persons elected to fill the various offices of Church, for they had no state offices, were not askd for promises or to sign a written agreement as to the proper discharge of their functional duties till about 1122, a reign of 753 years at which time civil or secular authority under the plutocrats or land owners began to push their claim through the medium of the Church by the institution of investures.

Just as people do now who will not bend to enthrone the true spirit of Christ within their own lives but will pay to the Church and press themselves into its folds unregenerated, and because of their own inward conception they demand ceremony as though the duties to men were more than the duties to God, which duty includes both duty to God and man.

From this early age civil authority began to make its intrusion into the Church and from this point it kept on growing, inserting its stratagems of law more and more; and with every incision of civil law that was made, weakened the power of the Church to that same extent. So little by little did these incisions take place and little by little was the power of the Church lessened, until its final climax came 1330 A. D.

After the opening of the seven seals, 330 A. D., seven angels make their appearance having trumpets. The mission of these is quite different from that of the one having the golden censer, representing the two witnesses, whose mission was righteousness.

And thunderings (threatenings), and lightnings (executions of miraculous power) for I will give power unto my two witnesses to turn the water into blood and to smite the earth with plagues as oft as they will. (Revelation 11:6.) And an earthquake.

The work of this angel was to continue until overcome by the beast.

The seven angels represent the most prominent events that take place during the period of *times*, and their fulfillment takes place in order in the procession of time.

The first angel sounded. This event we consign to the invasion of Alaric the Goth 405-410 A. D., and is admitted that good results followed even though his army was not free at all times from shedding blood, but his main object was the destruction of the images of paganism and its worship; this he did by the overrunning of a large part of Europe, tearing down images and exacting tribute from the rich and kill no Christians; he thus put an end to paganism throughout Europe.

Here we see a perfect fulfillment of this seal where it reads, And the third part of the trees (rich estates) were burned up and all green grass (flesh), for all flesh is grass. (I. Peter 1:23-24), which is of the world, but the new kingdom is of the spirit.

And the second angel sounded, as it were, a great mountain burning with fire was cast into the sea; and the third part of the sea became blood, we consign this event to the scourge of Attila the Hun about 451, who was called the scourge of God.

Attila with his great army of Huns, like a great mountain swooped upon the country, leaving behind him, as it were, his footprints in blood.

And a third part of the creatures which were in the sea (masses of the people) and had life (birth of the new kingdom) died; (spiritual death). These were not slain in battle or from its effects, but being that part of the seed of the kingdom as shown to be righteous.

And a third part of the ships (sacred writings), were destroyed by this terrible onslaught.

And the third angel sounded and there fell a great star (great luminary) from heaven (new kingdom) burning as it were a lamp and it fell upon the third part of the rivers and upon the fountain of water (pure and clean ones of the new kingdom) and the name of the star is called wormwood and the third part of the waters became wormwood and many men died because the waters were made bitter.

This trumpet we think means the spiritual fall of Africa under Arainism, that country having been Christianized in the early days of Christianity, but were misled by a great leader called Arian in the third century and had become so strong by the time of the Nicea council that they were separated from what was considered the pure churches of the north; this, however, was rather a lamentable affair that the pure Church of Christ as having triumphed in the world at one time was now to be divided in doctrine. The Arians being less spiritual, naturally inclined more and more in the process of time to civil rights and ceremonial worship, they spread their religion through Europe wherever they could get a foothold and were opposed by Catholics. Thus there was a schism between the two. So this condition ripened when Genseric from Africa 455 with a great fleet scourged the northern shores of the Mediterranean. This should be regarded as a very bitter condition of affairs, as the children of God as they had once been and now turning upon their holy brethren in the northern continent and many living men fell victim to this doctrine. Thus the rivers and fountains of water (Europe) were made bitter.

By their warfare and by the false doctrine that they introduced into the European countries.

The sounding of the first three trumpets was in close succession and of short duration, while the last

four are farther apart and each one of longer duration than the one preceding it.

We shall not make any further comments on this trumpet, and if the reader wishes to have more information on this, we recommend him to history upon that time and place.

Sounding of the fourth trumpet.

We contribute this to the downfall of the eastern empire under Mohammedanism, beginning about 622, and in a century of time swept the country from Egypt to India, keeping within bounds of the Asiatic and African continents, their method of conquer was the Koran, tribute or sword.

The smiting of the sun, moon and stars must be considered as being those in the new kingdom, and we regard Asia as being the principal sufferer from this trumpet.

In the closing of the Revelation 8:13, after the sounding of the fourth trumpet, there is another angel aside from the seven that gives warning in the midst of the heaven of the other three trumpets which were to be sounded as being terrible and dreadful.

We have already seen the downfall of the two great continents from the true spirit of Christ as he instituted in his new kingdom, the kingdom of heaven.

Hence we now see that heaven has lost one great star, also one-third of the other stars with one-third of the sun and moon has disappeared with their downfall.

. According to the meaning of prophecy, we should understand that the smiting of one-third of the sun.

moon and stars means that one-third of the power or doctrines of the laws of church and state as it was at that age, passed away; as also many strong men of Christian influence fell victim to impure doctrines and which the writer thinks was the time that many of the misconceived doctrines of to-day were formulated.

So that the remainder of the heavenly lights was encompassed within the European nations under Catholic (Christian) rule, and it is evident that since heaven was reduced to that continent that the voice of the angel was directly to that country in the fulfillment of the three woes that was proclaimed by the angel.

And the fifth angel sounded (Revelation 9:1), and I saw a star fall from heaven to the earth; and to him was given the key of the bottomless pit.

There is no question of doubt in the author's mind but that this event means the Crusades which lasted from 1099 to 1249 a period of five months, verses 5, 10, 150 years. Notice the exactness of this time and prophecy.

These crusades were intended to arrest the holy cross and the tomb of Christ, also Jerusalem from the hands of Mohammedan infidels who had come in possession of them and who were asking extortionate tribute from the masses of visitors who came there annually from every part of Europe.

It was not the intent of the crusaders to kill when they first started out which is in accordance with verse 4, but as it would seem, they intended to drive them out of their houses and homes and out of the country. (Verses 6-9.)

There were eight of these crusades in all.

The cause for the rising of the people against the infidels at Jerusalem was preached throughout Europe by the (angel) Peter, the Hermit, a Frenchman who opened the bottomless pit by inciting warfare (blowing out smoke verse 2) into the heavenly kingdom.

But devoted Christians took no part in them, even the popes were not all favorable to them. There was a class who took part whose zeal was greater than their love of God, who thought that those things must be done by might and power. The Lord says, thou shalt conquer by my spirit. So this secluded hermit had forgotten or misinterpreted part of his Bible and sowed the wrong seed, and in his effort to kill the evil one he only unlocked the chains that held the locusts of his own country, thus opening the way for their coming up in power.

In this movement France took the lead and from the head of her functional department of church advocated and supported it. The pope of Rome at that time was Urban II, a Frenchman who supported it.

While those from other states went promiscuously without the support of the Church at large. Thus we see the star fall in France by the populace of that country entering into warfare.

In the first crusade Jerusalem was besieged and taken July, 1099. The remainder of these crusades were unfruitful, especially the last, which ended in a

desperate failure. So it can be seen that God did not approve of their work.

Verse 7. These locusts that come up presented a very plausible appearance, for they had righteousness (crowns of gold) in their mind, and faces like men (worldly intelligence). (Notice they were not called saints.)

Verse 8. Their motto being righteousness, they must present an appearance of beauty and submissiveness (the hair of women), but this was only appearance or a deception as the prophecy puts it, for their real intent was to devour the possessions of those natives that were in possession of the country they desired, for when they opened their mouths, you behold the teeth of lions ready to devour their prey. Had they fought with the sword of the spirit and had breastplates of righteousness instead of iron and songs in their mouths and palms in their hands instead of chariots and horses, they would have had no tales of poison that poisoned the generations for centuries afterward, and would have come out victorious.

One woe is past and behold there cometh two more woes hereafter. (Revelation 9:12.)

Before closing this chapter we shall mention a few incidents in the latter part of this period as we have seen the Church come into power. So notice its disappearing.

As early as the beginning of the twelfth century different organisms in the shape of spiritual doctrine began to be formed, showing that the Church at large had already retrograded from its former spiritual power; stringent persecution began against some of them in France 1163 by the English who were yet in possession of that country. These churches organized more or less all over the continent called by various names in different localities. The name usually given was that of the originator or leader. This grew to such an extent that in the closing of the twelfth century, Pope Innocent III, established an inquisition of their doctrines; this amounted to nothing more than the excommunication of some of the Romans and the Waldenses and a crusade against the heretics of Paris and the works of Aristotle burned, 1210.

We here call to mind another clause of that great parable, shall we weed out the tares? No, suffer them to grow until the harvest, lest ye root up the wheat with them. The work of persecution seemed to cease only for some time.

Discussion which lasted for some years afterward, and seemingly died away for a time, for the rising power of the feudal lords was a thing to be noticed, who was then beginning to represent the plutocratic side of life and were opposed by the plebean and burghers of the middle classes. The state of affairs became tumultuous. And the Pope was compelled to resort to civil power as he thought to quell the uprisings and designated that civil rulers were to be elected by the states for this purpose and to be under his authority.

This as a natural consequence brought forth the Magna Chart in England, 1213. The Golden Rules of Hungary, 1222 and Germany and the other states

later on, and which were meant for the same purpose. State councils were being held in various quarters; they adopted the doctrine of the Church as predominating over state rule, 1215. It might be said that as civil power strengthened, feudalism and aristocracy strengthened, and spirituality weakened.

So it might be correctly considered that the thirteenth century was a period of civil progression at the close of which state authority had well nigh the majority of the masses, so much so that the Pope indeed felt a need of a rally among his people.

This he, Pope Boneface, enters into by the promulgation of a Bull of Jubilee February 22, 1300, which promised remission of sins to all who would visit the Bacilicas of St. Peter and Paul at Rome. During the year hundreds of thousands were the visitors from all sections of his empire and bringing great quantities of gifts. But one thing noticeable, that the rulers of civil authority did not attend.

Following this the Pope issues a bull against Philip the Fair, of France, 1302, upon which Philip burns the bull and appoints a papal court at Lyons, France, 1305.

But during this time Pope Boniface VIII died, 1303, thus leaving the continent of Europe without an imperial pontiff.

An election ensues, the electors meet; the great question confronting the conference was as to the predominance of Church or State. Both sides had their delegates; the battle lasted for a month without a result. Here is the fulfilling of another prophecy. And the ten horns which thou sawest are ten kings which

have received no kingdom as yet, but receive power with the best. Civil authority is here represented as the beast, one hour meaning one month. The nations all receive power to vote on this question, hence they are represented as kings but as yet have received no kingdom.

Both parties claiming supremacy, both parties send their representatives or pope to Rome. Pope Clement the fifth having been appointed through state power finds his surroundings in Rome more hampered by his opponents than he would be in France, moves his papal court to Avignen, France, 1309. Henry the Seventh, of Germany, came to restore imperial authority 1310 and was crowned emperor of the Latern Church, 1312, and dies in 1313. Louis the Tenth, King of France, declares the empire to be under civil authority 1315 and sets about subjugation and reconstruction. work lasted almost a century. The work of subduing taking place first did not last so long until he had full control, for when Louis the Fifth, of Germany heads an expedition into Italy and proclaiming the despotism of John 22, Pope in France, 1324, is forced to retreat after having been crowned in Rome, 1327, and known as Ludwig who abdicated his office of Imperial Pontiff and surrendered to John 22, 1330, who got his strength from the civil courts.

This marks the great prophetical event. Here we see the rule of the Church of the saints of 1,000 years surrender to the beast of civil authority just exact 1,000 years from its triumph over the beast, 330 A. D.

Here ends the rule of the Church for 1260 years

in the future. For power was given unto him to continue 42 months. (Revelation 13:5) which carries us into the future till 2590 A. D.

TIMES FROM A. D. 1330 TO 1796 REFERENCES.

Ludwig abdicates his office, A. D. 1330.

Loosening of the beast or Satan (Revelation 11:7;17:8;20:7.)

Fulfillment of the prophecy of the two witnesses, 1260 days. (Revelation 11:7.)

And I stood upon the sand of the sea and I saw a beast rise up out of the sea. (Revelation 13:1, 2-6.)

And it was given him to make war with the saints and to overcome them, and all that dwell upon earth shall worship him. (Revelation 13:7-8; 20:8.)

And the four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. Revelation 9:15 equals 391 days, a little season 20:2.

Blessed is he that waiteth and cometh to the 1335 days, A. D. 1405.

First Christian martyr to the reformation was John Huss, 1415 and Jerome.

And I beheld another beast coming up out of the earth. (Revelation 13:11-18.) He makes an image unto the first beast and compels everybody to worship it or be killed. This beast equals England.

Victory over the beast. (Revelation 15:2.)

The two witnesses' dead bodies lie in the street, two and one-half days. (Revelation 11:9.)

The woman that was arrayed in scarlet color that sat upon the scarlet colored beast. (Revelation 17: 3-4; verses 1-18.)

The second woe is past. (Revelation 11:17,) A. D. 1796.

COMMENTS.

Immediately after the rising of this great beast of civil authority, 1330, there were two short periods as we have already mentioned to 1360 and to 1405 at which time the angel sounds the sixth trumpet. These periods mark a growth that is undescribable in its manner. The prophet declares himself that it is a mystery. Babylon the great the mother of harlots that is here arising.

We have seen at the beginning of this period a new Church which was founded and promoted by civil authority. And I saw a woman (church) sit upon a scarlet colored beast (Revelation 17:3) (the beast whose garments were already stained with the blood of the saints.)

It should be understood that the old church was mostly of the spiritual make up which also constituted the various denominations already spoken of, while it should also be understood that the department of state was composed of the aristocracy, many feudal lords, and more especially that class who believe in conquering by the sword of steel and civil authority than by love.

Hence we are hardly able to draw the line of distinction between those two already formed classes, but each one adding strength to their own side by the fluctuating of those suitable to their own doctrine, we should be able to see those flocking to the new Church who believed in warfare and blood and civil rule, that was established 1305, in France.

The remainder which belonged to the old Church were protesting against the new institution of Church and State as to the manner of their religious doctrines and civil rule and were called Protestants. On the one side we behold the children of God striving for what is pure and just. On the other side we behold the garnishing of swords in support of feudalism and aristocracy.

The woman sitting upon the beast guideth the spiritual life of all under his jurisdiction, for the woman which thou sawest is that great city which reigneth over the kings of the earth. (Revelation 17: 18.)

The first work to be done is to dismantle these Protestants of their courts, which is completed by the second period, 1360. We do not wonder that fearful plagues swept the country after these two events, 1330 and 1360, even so much that hostilities were abandoned for a year on account of the terrible children's plague which raged 1361-1362.

The great Bastile prison is now being built for the violaters of Church or State law, 1369.

The head of the papal court was then moved from France to Rome 1377, 47 years after its surrender to John 22, where it has remained ever since.

We cannot help but recall the wonderful prophecy, And they shall wear out the saints of the most high (Daniel 7:25), for this time was then at hand but councils meet and pass restrictions and in 1405 it was declared by the council that heretics were to be punished with death such as might be detected, thus terminated the schism. Just one hundred years from the establishment of the new Church, until the decree was made that the old Church, then called the Protestant, did not dare to exist. (Ref. Condensed Clippings from Great Events by Famous Historians, volume 7.)

The period from 1330 to 1405 should be recognized as the changing period from medieval to modern times, according to prophetical location of time.

The black death appeared on the shore of the Mediterranean 1333 and ravished all Europe, 25,000,000 people are supposed to have been its victims. Those who died from that plague were in opposition to the Protestants and favored John 22. To give the reader a little idea of what sort of people these Protestant heretics were, we shall give few condensed quotations.

These people would assemble themselves together in various bands for consolation and insurance of fidelity, which was established by St. Vietus, and upon taking, which is known to a few of the modern churches, the parting hand; history records it as St. Vietus dance, which was characterized by wild leaping, furious screaming, which gave the appearance of insanity, the chief cure was music. This mania spread all over Europe to Scotland and the Shetland Islands.

It extended to America, to Philadelphia, Kentucky

and all the rest of the states, and is designated by incontrollable gesticulations as crying, laughing, shouting and singing. The same epidemics prevailed in the nineteenth century in North American campmeetings, also to Moody and Sankey, and is recognized as the same mental disturbance as did St. Vietus dance in the medieval ages. This same spirit had the power of miracles called witchcraft, upon which Blackstone himself said, that to deny witchcraft, was to deny revelation, and John Wesley said, that to give up witchcraft is in effect a giving up of the Bible. So let the reader judge for himself. Compare this with Revelation 11: 5-6. And this same mania is still existing among some of the sacred evangelistic meetings of to-day, and is called regeneration of soul.

THE SECOND WOE. 1405 TO 1796.

And the sixth angel sounded and the four angels were loosed which were prepared for an hour and a day and a month and a year, this time when added together makes 391 years and one month, beginning with 1405, which marks the end of the peaceful age, 1335 years from the taking away of the daily sacrifice. (Daniel 12:11-12.) A. D. 70. Thus we have a connection, 70 to 1405 to 1796. The closing date of Satan's encompassing the camp of the saints and the bringing of the nations together to battle; this does not mean those continents whose star has fallen as they are dropped from the canon of prophetical vision.

To get the best results from the study of this period we must associate the Scriptures, or at least

most of them together that bear upon it as well as having a general knowledge of profane history, as this period is more difficult to explain than to understand. I here quote a few references that are exclusive in this time: Revelation 9:13-21; 11:7-13; 13: 1-18; 14: 9-12; 20:7-9; Matthew 13:24-30; 38; Daniel 7:24-25; 12:12.

In all these quotations we find two classes of people in strife or mortal combat, and second that these are represented in the most extreme characteristics from the lowest state of demonism to the highest type of the saints. And third, that the order of battle was just as much in the extreme; the one side being characterized by wearing out, deception, torture and death of the righteous; while the other is given power of God to smite the earth of wickedness with plagues.

And fourth, it is also noticeable in prophecy that there are two powers working together on one side, while the other side is but one, and that the two on the one side is the dragon element and its colleague, civil authority; we also notice the suppression of dragon authority in this period.

Now, when we associate these characters with the recorded historical events of the time that we have consigned to this period, we find a perfect harmony. But we shall mention a few of the most prominent features.

With the sounding of the sixth trumpet the war horse goes forth with his rider and accompanied with 200,000,000 followers. The beast and his rider not having forgotten the lessons of 1330 and 1360 of the many millions of people that fell by those plagues as a

result from the persecution of the saints, acted very moderately for a while, but in process of time they became bolder and bolder in their work of persecution.

The first victim, John Huss, seems but a small sacrifice to quell the mad rage of such a host, but the battle is now started, 1410, France, Russia, Austria, Italy and Spain.

Here we see another point in prophecy fulfilled; five are fallen, one *is*, the other is not yet come. The one that *is* we consider as being Germany.

The beast that was and is not, even he is the eighth and is of the seven. The beast that was, represents paganism, the dragon beast which was infidelity, which we regard as infidel France.

We notice that France when recognized as a beast had two distinct phases of ruling power during the time from 1330 to 1796, and recognized in the prophecy as being two beasts, the first beast carries and supports the woman, the Roman Church. The second or eighth beast, has a woman of its own and under its own dictates which is definitely, the dragon beast the same as the one that was, (Revelation 17:11) and existed a short space from 1614 to 1815. (Revelation 17:10.) The first beast of France received her wound at Agin Court, 1415, and healed in raising the siege of Orleans, 1428, by Joan of Arc. (Revelation 13:3.) In consideration of the first beast.

The Inquisition was brought forth with its autodafé which meant the eradication of the Jews from France and of Protestantism from off the face of the earth.

But we must not forget that the beast had troubles, for the two horned beast (England) rose up and wounded one of his heads, as we noticed, nigh unto death, and which was healed by the victory of the battle of Agin Court 1428, in which many of the saints participated and commanded by one Joan of Arc, who received the command from God.

In spite of the papal court and laws against heretics, there followed a period of upwards of a century of world progress and great spiritual revivals.

But the Inquisition began to be enforced, this prevailed throughout the continent. Pope Leo the Tenth, to give courage to his subjects in the execution of these heretics, issued cards for the remission of all sins, and a license to commit more, 1517.

Thus it would not be hard to see that those believing such things could commit any crime or punishment without fear of judgment, and to destroy his orders was a sign of heresy upon whom the penalty of heretics would be inflicted, so that one must either kill or be killed. Here is the faith of the saints, to stand the test of those days. Time can never reveal the suffering and the loss of life of that age, but prophecy gives us a little idea when it says he shall be loosed to slay one-third of the men, which we do not consider overestimated at 100,000,000.

The massacre of St. Bartholomew, 1572 and the 14th of July 1789, were among the episodes of cruelty that history records. But one thing sure that five of the kings of Europe fell captive to the woman that sat upon the beast by 1330.

A very prominent feature displayed in this period was the two horned beast (England), we might regard the dependencies of Scotland and Ireland as his two horns, but as they are not brought into consideration hereafter we will drop them.

But the beast exerciseth all the power of the first beast and spake like a dragon (false doctrine) and causeth the earth (that part under his own jurisdiction) to worship the first beast whose deadly wound was healed (civil and papal France). He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles that he had power to do in the sight of the beast, saying to them on earth that they should make an image 1534 A. D. to the beast which had the wound by a sword and did live. (Revelation 13:13-14.)

In answer to these two verses, 13-14, we refer to a few condensed clippings from Charles Dickens, as follows. "Upon the rages of the Pope at Rome against King Henry the Eighth for the beheading of Sir Thomas Moore and John Fisher, Bishop of Rochester, King Henry thought it best to take advantage of the situation while he could and set about taking into possession the established Catholic institution (as well as all others) and reduce them under his own doctrine and authority. The destruction was begun by a body of commissioners headed by Thomas Cronwell 1535-1536, who prosecuted the work for a few years to its completion. There is no doubt that many of these religious institutions were religious only in name and

were crammed with lazy, indolent and sensual monks, and no doubt that they imposed upon the people in every possible way, and that they had images moved by wires which they pretended were miraculously moved by heaven. And hundreds of relics of the saints the preserved head of Thomas Becket whom Henry declared was a traitor, though dead for many years, and when he had the body of this haunting spirit dug up, he found a head on it. Thus the deception used brought in large sums of money." We have no knowledge of how long this work of deception had been going on, but the point of argument is, that these extreme deceptions did exist in the holy church at that age in England and that they did deceive the people in spiritual worship, so that we regard this as a correct location and fulfillment of this prophecy of Revelation 13:13, 14, as above quoted.

And he had power to give life (power of action) unto the image (the established Church of England) of the beast that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all both rich and poor, small and great, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell save he that had the mark or the name of the beast or the number of his name and his number is 666 for it is the number of a man. (Revelation 13:15-18.)

We think we are able to give adequate explanation also for these last verses of this chapter 13:15-18.

The number of a man means a specified individual and in our researches we have found that King Henry the Eighth, gave the title Dei Filii Vicarious (meaning Vicar of the Son of God or one in place of or fulfilling the office of the Son of God), to the Earl of Essex, 1535, whom he had put in control of his established Church that was modeled after the beast of France while both of these were partly of the Roman Church, partly idolatrous and partly Protestant. But the spirit of idolatry and Romanism prevailed, and France, as we have said gave power to civil authority over Church. And King Henry the Eighth now takes the same step in reducing his kingdom under his own authority.

To analyze the title that he gave to the Earl of Essex we use the Roman alphabet, some of which letters also represent numbers.

.D E I,FI L I I, V I CARIOUS add 500+1+1+50+1+1+5+1+100+1+5-666 Upon adding we find the result is 666.

This was the first consignment of that title to the Church. The writer thinks this title may have been worn at the head of state in France during this period. Pope Innocent the Third used the word vicar respective of state rule and consigned the title upon himself, but possibly when civil authority came in power that it assumed the title, but whether he wore the title in full we are not able to say.

The name of Henry the Eighth calls more attention from the historian than the ordinary king. Not be-

cause of his righteous or well directed ruling, but because of his brute beast lust and passion.

The British Isles at the time of Henry the Eighth, were sharing the same changes in spiritual and civil authority as were the other countries of Europe. And that the two churches were nearly of the same strength at the beginning of his rule, 1509.

Henry, being unmarried when he entered duty as king, soon married Catharine, his brother's wife, and after living with her a number of years, tired of her, and sought divorce that he might marry another. To marry another was a transaction that required the sanction of the Church (Catholic), upon application for this, and not being able to give reasonable excuse, he was refused.

He then sought the Protestant bishops to get it, and was also refused; this angered him more than before, so he next sought the Pope at Rome and was also refused. He, being passionate, and not willing to yield, he set about forming a church of his own, 1534 similar to the Catholic, but reserving to himself full and unlimited power over Church and State. He set about this work by appointing bishops to perform the task of creating a new doctrine, or law after that of France, and any bishop objecting to this work was imprisoned or burned. (Thus he burned several who were as good as ever lived in any class or nation.) But he succeeded in getting men to do the job. The image is now prepared.

The two horned beast represented by Henry, now gives power to the (image) to those whom he puts in

control, (the Earl of Essex,) to enforce its own edicts. This is now a resemblance of the beast that had the wound and did live. (Daniel 7:25; Revelation 17:11.)

While Henry the Eighth gives his image power to first make the laws and then also to enforce them. But he is law himself, because he compelled the bishops to give him that power in the creed. Now he is in good shape to do whatever he chooses, and the first thing he does is to bring his subjects in submission to his own Church. He now orders the bishops to compel every person as above cited to worship his (image) Church, and whoever refused was to be burned at the This law the bishops were to enforce, thus giving the Church power of prosecuting and punishing its own offenders. And every bishop who refused to do this was executed by the executioner and his ax. In response to this command there were many executions and stake fires required to prosecute the work, so much so, that hot ovens were built for the consuming and burning of both Catholic and Protestant, whoever would not submit to the rulings of the new code, and these fires were kept up for a quarter of a century, destroying, burning, as it were, the best people in the country. We will now again consider the eighth beast.

And when the two witnesses shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war with them and overcome them. And their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified. And they

of the people and kindreds and tongues and nations shall see their dead bodies three days and a half and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them and make merry and shall send gifts one to another, because these two prophets tormented them that dwell on the earth.

And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. (Revelation 11:7-11.)

When the two witnesses (the word and spirit) will have finished their testimony (a verbal affirmation of some facts) their testimony was finished because they were not allowed to make it much longer than the time referred to, 1330.

To make open confession of the inward work of the divine spirit, means an insult to the woman which would incur the penalty of death through the power of the beast, so at that time they finished their testimony, but they were not yet killed, the spirit of power was yet sufficient strong to invoke plagues, diseases or death, and the death rate that came of those plagues sent by God on those wicked prosecutors exceeded the number that perished by the sword from the evil hand.

So that even while the wheat and the tares were to grow together until the harvest, nevertheless where the tares became so dense and obstructive that they brake the wheat, the harvest of such clusters came at once. Let the reader take notice that the voice of the trumpet (Revelation 9:13-21) is in defense of the wheat

during this period, as well as seeing them persecuted and finally slain, which took in all about 461 years.

But in the closing scene we notice that the beast proclaims victory for three and a half days (years). It was a great celebration that took place according to the prophecy. (Revelation 11:10.)

Now, since we have found history to support the other events up to this time, we will again turn to history to see what is on record for this event. We say that by the end of three and a half years dates us to 1796, we only need take a short look at the record of France and we see the prophecy fulfilled. We do not mean to comment, but only mention a few features of that day for those who might not yet have read that part of history.

In what way did France kill the two witnesses? First, by enforcing the laws that prohibited spiritualism as acknowledged by the heretics and to extinguish them from off the face of the earth with the war cry, Crush the wretch.

Second, by the execution of the law passed September, 1792, to destroy all Bibles. Having now the spirit of the heretics under control they now destroy all the Bibles.

They then attempt to change time and laws by excluding the Sabbath day entirely, and establish every tenth day as a day of mirth and profanity.

What is meant by their dead bodies shall lie in spiritual Sodom and Egypt?

Sodom was the wickedest place in the first dispensation, and Egypt the wickedest in the second. So the beast with his rider the woman, is to be considered the wickedest city of our dispensation, and being a continuation of the beast by which our Lord was slain.

And what of the three and a half years? Just three and one-half years after they passed the law to destroy the Bibles, September 20, 1792, they were glad to annul the act, 1796.

How were the waters turned into blood?

Water signifying people and nations battling together.

What does the falling of the tenth part of the city mean?

The woman is that great city that ruleth over the kings of the earth (Roman Church) which fell in 1796 to 1798 in France.

What is meant by the slaying of 7,000 men?

The earthquake shaking of landowners, hence the losing of 7,000 of these titles of land owners was destroyed in France alone during its shaking, 1703-1796.

How did they attempt to change times? (Daniel 7:25.)

France during this period made decrees that the dating of time should have a new beginning, dating from the overthrow of the French government, instead of dating from the birth of Christ.

Let the reader consider the Scriptures in connection with this event, as follows: Revelation 9:13-21 associates this event in the order of its time of occurrence in connection with the past events, which only designates the size of his kingdom, showing its strength and manner of warfare and their power of execution,

which power was given them from the beginning. (Revelation 11:5-6.)

With reference to the obstinacy of the kingdom of the evil one as seen in verses 20-21. In this chapter we do not see any detail except as to the number that took part in this battle during its progress and the proportion of men that were killed by the plagues and by this army of 200,000,000, and the exact length of time of its duration.

If we could correctly enumerate the army of the enemy and add them and divide by three, we could then know how many were slain of the enemy. We think the third part of men means the entire population considered and those smitten by the plagues came from the enemies' camp. But as this point figures nothing in the context of this book we will leave the reader to his own conclusion.

We conclude this chapter by saying that by the obstinacy used by the rest of the men that were not killed by these plagues in not repenting of their evils should only be considered as an invitation for the invoking of further plagues in a final judgment (which is yet to come).

As the description of this trumpet is considered in several other chapters, we shall next notice chapter 11: 7-13, the court without the city. These verses represent the armies of Gog and Magog as coming forth upon the mountains of Israel. It indicates the manner of warfare, their success as victors and the great rejoicing over their victory giving the length of time they will dominate the world, and closes the period by

a sudden change in the scene, by the turning of the tide of victory in favor of the armies of Israel against Gog. (Ezekiel 39:3.) Here the period of time closes where it will begin the next chapter. Thus the condition of the Holy City as represented in this chapter, is trodden down through this period, 461 years. 42 months 1260 years in all.

Revelation 13 is devoted exclusively to this period, except verse 10 which portrays his end and the kind of a death he will die, and like the references in Revelation 9 and 11 it begins with the coming in of the period and traverses the whole of the period to its close. It brings us nearer to the scene of action by the introduction of the beast (Magog which equals civil authority) and giving a recognizable and visible detailed account of him as to his looks, his pomp and power, his victory and captivity, his actions, and the length of time he would continue in authority in the world.

Including the two horned beast with a detailed account of him, his association with Gog, their intrusions upon the mountains of Israel and in the midst of the period the two horned beast gives his name, and the chapter closes, thus the chapter is almost entirely upon civil authority.

It should be noticed that authority under the name of the woman named Gog closed with the date 2370, and length of time as given in Revelation 11:15, and that the civil authority, the beast (Magog) does not end his rule in this period but that it still predominates

in the world until the end of its assigned period as seen in 13:5.

In Revelation 14 we see but a few verses consigned to this period, which consists of terrible judgment which is against those who worship the beast or his image, also representing a great trial of the faith of the saints, verses 9-12.

A portion of Revelation 17, treats upon this period, but the chapter should be considered as a whole, as it covers a larger period after this one than this one consists of, so we shall consider it later on.

We also find a few verses in Revelation 20:7-9 that deal with this period and covering the whole of it. Here we see the name Satan (the originator of evil) as playing the conspicuous part in getting into the nations and finally to bring Gog and Magog to battle against themselves, which is the last work of this period.

Ending the voice of the sixth trumpet. The second woe is past.

TIMES FROM A. D. 1796 TO 2370 REFERENCES.

The second woe is past, and behold the third woe cometh quickly. (Revelation 11:14.)

And the seventh angel sounded. (Revelation 11:15-19.) Time no longer. (10:6, 7.)

Gathering the harvest and burning the tares. (Revelation 14: 15-19.)

The angel with the seven last plagues. (Revelation 15:1-8.)

The seven plagues against the whore. (Revelation 17:16.)

The vials of wrath poured out. (Revelation 16:1-21.)

And every living soul died in the sea. (Revelation 16:3.)

Time that the dead should be judged. (Revelation 11:18.)

Babylon the great is fallen. (Revelation 18:2.)

Come out of her, my people, and receive not of her plagues. (Revelation 18:4.)

The rivers and fountains become blood. (Revelation 16:4.)

Judgment to begin at the house of God. (I Peter 4:17.)

Men and beast scorched with great heat. (Revelation 16:8-14.) The kings of the east prepare.

Final overthrow of Babylon the Great. (Revelation 18:1-24.)

The end of the great city in the battle of Armageddon. (Revelation 16: 16-19.)

The whore (the woman) the great city divided into three parts. (Revelation 17:1-18; 16:19) Cleansing of the temple. (Daniel 8:14; Luke 21:24.)

The Son of man coming to divide the nations. (Matthew 24:31-46.)

COMMENTS.

Let the writer here say in the discussion of this period there are no intervening dates upon which we can locate definitely any of the wonderful events that are to occur during this period of 574 years, of which 116 years have already expired. More than one-fourth of the Revelation is fulfilled during this period and about twelve angels are brought intact to fulfill their missions. While it must be recognized that the beast is predominant, but not as a persecutor at the present time, but giving privilege to the mighty rising power of spirituality, which will in process of time make itself manifest in its ancient form; then there will be peace again by the close of this period.

The books are to be opened, even the little book. The judgment against sin is set and time is declared no longer. That great city (the woman the Romish Church) will disappear, like as a millstone thrown into the sea. The light of the Gospel will be made to shine in its clear light for every one to understand that will, and the true Church the bride, the lamb's wife, will make herself ready and the temple will be cleansed during this time.

The seven last plagues ending with the battle of Armageddon will be the end of this period. We will here give references of the most prominent scriptures bearing upon this time. (Revelation 10:11; 2:14-19; 14:13-20; 15:16, 17; 18; 20:10-15; Ezekiel 39:4-5; Daniel 7:26; 8:14; 12:13; Matthew 13:39-42; Luke 21:24.)

With these events ends the great period as named by the prophets, *times*, covering a period of 2040 years. This and the next period he will separate the nations as a shepherd divideth his sheep from the goats.

At the close of the last chapter we left the two witnesses lying dead in the street spiritually called Sodom and Egypt, upon which time this period begins with the spirit of life entering into them and they stood upon their feet, and ascended up to heaven in a cloud. Thus when France revoked her death dealing law, they stood. The masses of the people then gave them their place again in the hearts of the children of men with liberty of a free manifestation of spiritual worship. The great battle is now over and the victory conceded to spirituality so far as allowing freedom of worship and the publication of the Bible.

The Romish Church as established in 1305 lost her power with State in 1798. This was a terrible crash for that Church at which time the horns agreed to gather and gave their power to the beast (civil authority) and giving all religious toleration to worship God according to the dictates of their own conscience.

We shall notice a few prophetical expressions that we think come under fulfillment before the sounding of the last trump.

And I heard a voice from heaven saying: Blessed are the dead that die in the Lord from henceforth. (Revelation 14:13.)

Since the Lord commanded all to mortify the deeds of the flesh, and to crucify the old man, sin, and be born into the new life that he gives, in this transaction we thus die against sin, but unto, or in him, and not a bodily death as some might think.

So all those who die in the Lord from this time and henceforth, may rest in their labors, from persecu-

tion, (for to die in the Lord before this meant persecution and many times mortal death). And their works do follow them (they will be perpetuated on). This is consolation to the Christian that there will be no other overcoming persecutions that will arise hereafter (Revelation 14:13.) Should this Scripture mean as we have heard it commented upon frequently that the death here mentioned, means the expiration of mortality?

We should at once ask the question, What became of those who died before, that died in the Lord? Or were all people wicked before? Or why should this have been so written? Or as if they did not rest from their labors who died in the Lord before?

Following this voice from heaven, which means Christ's kingdom in the hearts of men.

The prophet is made to see a white cloud (Revelation 14:14) (an assemblage of God's children) and one upon it like unto the son of man (the dominating spirit of Christ as accepted and made manifest by his true followers) having a golden crown (spiritual adoption, the richest crown that can be given) a crown indicates a king or ruler, hence we all shall be kings and priests unto God when we receive his spiritual or Holy City within us. And in his hand a sharp sickle (the pure word of God as fire in the mouth of his servants). (Revelation 19:15; Jeremiah 5:14.) We are inclined to think that this prophecy has reference to America during this present century, as there was a short space between the sixth and seventh trump or woe, and that its time is at hand,

There had been no marked changes in the world for the last century aside from general prosperity which has shown itself to a marked degree, and as just mentioned in Revelation 14:13; besides, we take into consideration several other scriptures that point out America at about this time and under the same condition of events. And we do think that the prophet had reference to America when he speaks of the white cloud. We should consider Revelation 14:13-20 as covering this period from 1796 to 2370, as a general prophecy to the Christian world.

We shall now consider the fulfillment of the tenth chapter of Revelation as next in order, which we hardly think is yet fulfilled, but its time we think is at hand. We do not feel able to say as to who or what this mighty angel and the little book mean unless the New Testament in its true sense of meaning clothed with a cloud (protected by a multitude of people) a rainbow upon his head (showing kingly honor) his face like the sun (pure and clean motives and works) his feet as pillars of fire (having power against his enemies), thunders (evil threatenings, but their threats are not accomplished).

In making a short consideration of this chapter we would liken it to a natural process of food which would consist of first tasting, next would be the mastication, swallowing and digestion.

And to harmonize the book as meaning knowledge with this process, it now being open, its contents subjectively may be looked over and considered good, (or

sweet to the taste) but now let its contents be perused and thoroughly considered (digested).

Then associate it or bring it in contact with the evil world; the result is that the Word of God and the flithy part of the world do not agree. If the flith of the world is not able to eject its medicine the medicine in turn will embitter it. But the point is, that the Bible is not yet open to a clear and definite understanding which we regard is what the prophet sees. Thus we regard this time as not yet fulfilled in the world because the Bible is not yet fully understood and which we regard as the next important event. We also regard this little book as a prominent auxiliary to the Gospel triumph over the world in universal peace.

The writer believes that when this little book makes its advent that the world will then be ready for the sounding of the last trumpet which would follow closely and which will open the temple of God in heaven. (11:19.)

And the nations will then have become angry because the time for those dead in sin to receive their judgment, and the reward of the saints (11:18), who should then recognize the distant light of the coming bridegroom. (Matthew 25:6.)

Upon the sounding of the last trumpet (Revelation 11:14-16) the great (men) voices in heaven will understand that the kingdoms of the world will become the kingdoms of our Lord.

The four and twenty elders also fall upon their faces and worship God. This we think represents the

whole Scriptures as becoming understood to the people of God, and their obediences to it.

This would be the second time that the four and twenty elders fell before the throne. The first was upon the establishment of the kingdom at the beginning of the first judgment. This time we notice that they fall again at the beginning of the last judgment upon the opening of the little book. This we should understand to mean that the testament of doctrines of salvation and life and all subjects pertaining thereto had been understood in the beginning, but became contaminated with false doctrine, which to a certain extent is abiding in the churches and which must be corrected, which signifies the falling of the elders. For when the spirit of life, which is the spirit of prophecy, abides and abounds in the world, the Bible itself will be in submission to the children of God in the world.

We will next consider chapter 14:15-20, which begins immediately after the opening of the temple, (chapter 11:19), at which time the harvest is ready to be reaped and afterwards the clusters are to be gathered and burned ending at the end of this period with a great battle. But we think it plain to be seen that Zion is not figured in warfare as the winepress was trodden without the city. And this war will probably be between the nations. We think this to be the same as Armageddon, only expressed from a different view.

Beginning with Revelation 15 the prophet goes back to the beginning of this period soon after, and takes another view; he beholds in the Christian Church (in heaven) seven angels, prominent features, which will in future time make themselves manifest in the subjugation of the evil world. He sees a multitude of righteous people who have gotten the victory over the prosecuting beast, his image, and number of his name, meaning the civil authorities of Europe, the established Church of England, and the Romish Church as the number of the beast was transferred to the Pope at Rome, who still wears it, so it must be considered in this.

But where or what is the sea that got the victory over all of them, and sing the song of Moses, the song of victory? We answer here, the United States of America. (Revelation 15:2-3.) We must remember that a large part of this is already past. It should be noticed that there were others beside the sea of glass that had gotten the victory over the beast; these were those that were under the beast and his image, the European countries by the beginning of this period.

Let it here be understood that the laws of the United States by the people and for the people, were created subjective to the laws of God. Thus in reality the laws of God which are the will of the Church, predominates, or at least is supposed to; thus America gets the victory. As to how long this will continue, we refuse to even express our small opinion, for as we have seen a strong sentiment for the overturning of our government, and stoutly defended by our expresident through his administration. We know not how soon a beast may arise, but hardly as pagan America, for if we understand the prophecy right, we

only see a beast in a mild form for America. But whether that means a change of form in government from what it is at present, we are not able to detect.

The temple of the testimony was opened. (15:5.) This possibly originated from the eating of the little book. This testimony must be of a stronger spiritual power than the testimonies that were common to Christianity, or why should there be special mention made of it here, or probably coming in more abundance.

At this point the seven angels come out of the temple, meaning that they are now visible.

These seven angels are clothed with such raiment as is conducive to the invoking of the seven last plagues and being clothed with spiritual powers. One of the beasts commits an offense against the spiritual Church in giving to the angels the vials of wrath, which they in turn pour out. The temple was filled with smoke, meaning anger, wrath, and jealousy, which will continue until this period closes, at which time the last plague will be accomplished.

The sixteenth chapter gives us a narration of the plagues as they shall appear, beginning at some point of time (as we consider yet in the future) and coming under fulfillment in a successive order until their completion, which marks the cleansing of the sanctuary, the battle of Armageddon, the dividing of the great city the Roman Church into three parts, and its final overthrow. We might further say that the seven plagues

are principally against this power or Church and the last one marks her final downfall.

The seventeenth chapter of Revelation is a view of, as was shown to John, of the whole period of time of the woman beginning with her when she was first seen in power, 1330, for she was already sitting upon the beast. While she has lost her power as being the spiritual tutor of the beast, nevertheless wields a great power in the world to-day.

We remember that this woman was organized in France, 1305. While the Latern Church was still in predominance. But when the Latern Church (called the saints by the prophet), lost its power, 1330, and the beast took control, it gave the woman the predominance over the beast, where she had been placed 25 years before. Thus she was sitting there when this change took place.

The angel now brings John to the point of time that we are now arriving to, and from this point of time takes a view of the dispensation as presented in the remainder of Revelation from the eleventh chapter. (Revelation 10:11.) So the reader when he reads this chapter can imagine himself standing where John stood to view this panoramic scene of the life of the woman as presented by the angel, who in the first verse giving us to understand that he, as we now have already seen her in her career and calls her a whore, and forecasts her judgment and which he will now explain to John.

In the third verse he calls her a woman in the beginning of her career and being carried by one whose garments were already bathed in the blood of the saints. But she herself is beautifully adorned, bedecked with gold and precious jewels, but among those adornments she held in her hand the abominable cup of the filthiness of her fornications, because she has left her true husband (the guiding spirit of Christ) and went whoring with the beast of state and false doctrine, which employed its own course of religious doctrines whatever seemed to suit best.

The Angel now gives her another name, mystery, Babylon the great, the mother of harlots and abominations of the earth. Surely the name has rightly been applied, for in no sense can we see this name improperly applied. For how this woman came to take the name, the honor, and the jewels, that belonged to the saints of the 1000 years of peace, and robed herself with them, then acquiescing with the beast, cast out those holy people, to persecute and kill them.

By her own dictations to state, while she lived deliciously, robed in the stolen adornments of the children of God, will always remain a *mystery* to the many. And had it not been for the prophecy of Daniel and the Revelation it would have ever remained a mystery to all.

After she received the enlarged name, she became drunken with the blood of the saints. And John, representing as it were the people, wondered with a great wonderment.

The angel then makes clear the mystery of the woman and the beast which carrieth her. The *beast* thou sawest was (the Roman empire B. C. 15 to A. D.

330,) (and is not 330 to 1330 A.D.) and ascendeth out of the bottomless pit and goeth unto perdition. (Final overthrow of the beast, 1330 to 2590.)

As we have discussed most of the remainder of this chapter in various considerations, we shall say nothing more till the sixteenth verse which brings us to the end of the period at which time the horns will make the woman naked and desolate, and shall eat her flesh and burn her with fire.

The reader will notice the use of the word shall, denoting future tense, as also the fourteenth verse, which carries us into the next period, and the chapter closes by calling the woman by another name, that great city which reigneth over the kings of the earth.

In consideration of the eighteenth chapter we find that it is consigned to the period of time covering the fulfillment of the seven last plagues.

At the time the angel made the declaration that Babylon was fallen, he saw her spiritual condition so low, that it was not fit for any living soul to inhabit; her spiritual condition was only fit for the habitation of devils and of the fowls, and the most hateful creatures. And the call goes forth, come out of her ye my people that you partake not of her plagues, for her sins and iniquities have reached unto heaven. And that God was remembering them to give unto her double according to her works. Insomuch as she has glorified herself, and liveth deliciously, so much torment and sorrow give her, for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow; therefore shall her plagues come in one day (year).

Her plagues come in a year, but not their fulfillment. The book will be suddenly opened, and her judgment read and proclaimed and her doom is set. (Revelation 20:12.) The wail of lamentations then comes forth from the kings and the merchants of earth until she is no more; like as a millstone cast into the sea, thus with violence shall that great city be found no more. Thus endeth the wonderful city, Babylon the Great, the mother of harlots.

In conclusion we will notice chapter 20:11-15.

The great white throne, the establishment of purity in the Church according to the little book.

The dead were judged (those who were dead in sin and trespass). When the little book is opened and eaten (understood), every person will be able to read their own judgment from its pages. Death and hell will then be cast into the lake of fire. As the seven trumpets sounded for the falling of Jericho, so the seven trumpets will sound for the falling of Babylon the Great.

HALF TIMES FROM A. D. 2370 TO 2590

Cleansing of the sanctuary, the end of *times*. (Daniel 8: 13, 14; Luke 21: 24.)

The man who came in without a wedding garment on was cast out. (Matthew 22:11; Revelation 19:21.)

How long shall be the wonders of the beast to have the saints in their hands, to wear out, and trod under foot; for a time, times, and half a time. (Daniel 7:24, 25; 12:6, 7; Revelation 12:14; Ezekiel 39:9.)

The great whore is already judged. (Revelation 19:2.)

The marriage of the lamb is come, the wife is ready. (Revelation 19:7.)

The man without the wedding garment (the beast and the false prophet) raised a fuss with the bridegroom (the man on the horse,) (possibly jealous of the bridegroom's wife, the Church) so the servants took him hand and foot and threw him out. (Revelation 19: 1-21; Matthew 22: 11-13.)

And I saw a great white throne and the earth and the heaven fled away, and there was found no place for them. (Revelation 20:11.)

And I will send a fire on Magog and I will not let them pollute my holy name anymore. (Ezekiel 39: 6, 7.)

For the waters were risen, waters to swim in, a river that could not be passed over. (Ezekiel 47:5.)

And the Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and do iniquity. (Matthew 13:40-43.)

COMMENTS.

This subject as named by the prophets is the last period of our present great dispensation of the human family known as the Restitution; and the fulfillment of this period completes the plan of the ages, which is to restore man to the garden of God.

The beginning of this period is ushered in by the cleansing of the sanctuary (Daniel 8:13-14; Luke 21:

24) and the setting of the great white throne. (Revelation 20: 11.)

The sanctuary being cleansed the wife hath made herself ready. Those virgins who went to meet the bridegroom have returned.

The ten virgins (nations of Europe) who set out 330 A. D. to meet the bridegroom at his coming wearied and slept, but in the midnight hour there was a cry, the sounding of the seventh trump, behold, the bridegroom cometh; go ye out to meet him. The sounding of the seventh trumpet awakened the virgins we think in the twentieth century. The five virgins who have oil, go out to meet him and return at the beginning of this period and enter into the house, 2370.

But there is a man who does not have on the wedding garment found among the guests that were bidden, and the king said bind him, hand and foot, and cast him into outer darkness (this is the beast and the kings of the earth and the false prophet) (Revelation 19:19-20), so that the established Church and civil authority will be the last enemies to conquer. The dragon and the great city Babylon will have fallen by this time.

It should be understood that through the period of the judgment (the seven plagues) that all denominations will fall and unite to one standard doctrine which is perfection as involved in obedience to the divine will. *This* period should be recognized as being the time of the marriage supper of the lamb. (Revelation 19:7.)

This supper of the sixth day of the creation, is prophecied as a great event, surely a meal that will last 220 years, the supper of the great God cannot be looked upon as a small event.

The spirit of the saints of these ages will be made manifest in this feast of good things. But we must be careful and not get too narrow a conception of this feast, and think that the material body of our Lord will be there and turn water into wine and increase the supply of oil and fishes by his miraculous power, to feed the mighty throng that will then exist, for the 220 years. "Nay, nay."

But this supper or feast means a final triumphant and glorious victory over the last foes of the children of the great King. No sitting down or slumbering by the way, but up and doing for the battle; your feet shod with a preparation of God's word, with a breast-plate of righteousness, and with the sword of the spirit in your hand, the dreaded enemy of the age, the one who has had you under his foot and trampled thousands to death for 1260 years, is now to be tied hand and foot and cast into outer darkness forever, where there is weeping and wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. (Matthew 13:43), then will end the long prayed prayer, thy kingdom come, and etc. And the great General of the army is the King of kings and Lord of lords, and his name is called the word of God. (Revelation 19:13, 16.)

Let the reader not leave this subject until he has read the whole of chapter 19, as it is exclusively upon this period; also 17:14; 20:10-15.

A few remarks to make yet upon this period and we shall leave it.

First, let the reader observe in verse 19, that the beast (the kings of the earth) made war against him (the Bible) that sat upon the white horse. This horse by all probabilities means our America.

We do not see the war as declared against the horse but only against his rider, the Bible and his army (sacred writings of all kinds). Now, we do not understand that the European countries will be united against the Bible of America, for we must remember that those five wise virgins which had to take plenty of oil, are inhabitants or rather nations of the European continent, and the man without the wedding garment is, or will be the managing, and in some instances the domineering servant of the virgin's household, and who had the impudence to come into such an holy throng as the marriage feast, without changing his garments, (for they were virgins that were bidden).

So these nations themselves will dethrone their own civil officers, but not without an attempt of those authorities to destroy the Word of God. And then will those other virgins ask for admittance, for they are wanting their kingdoms as guests also, but we understand that the five wise virgins had all they were able to do to take care of themselves through that period of time, for we must remember that this is the time that Christ will divide the nations as a shepherd divideth his

sheep from the goats, but then will it be said, we only have strength (oil) enough to fight our own battles, and you must fight yours.

Let it also be understood that we can hardly regard this battle as being one of mortal combat, for we must remember that the devil has already been cast out of the Church, the one who makes or creates mortal combat between nations that are become federated, as this will be done by the work of judgment, as we understand. But that it is devoted to the enforcement of the logical and scientific functions of psychology, until the beast with his harlot is forced to return the jeweled crown to the daughter or prince (Ezekiel 22:6) of Zion, whose right it is. (Ezekiel 21:25-27.)

Thus the fulfillment of the last overturning is here completed. The rivers of righteousness will have become so deep and wide by this time, that it cannot be trodden down any more. (Ezekiel 47:5.)

HALF TIME, 210 YEARS, 2590 TO 2800.

References in connection with this period:

Ezekiel 39: 11-16, 23-29. This quotation dates and describes the above period.

Ezekiel 40:46, is descriptive of the whole present dispensation in connection with the above period.

Ezekiel 47, is also descriptive of the present and includes the next epoch.

Ezekiel 48 we regard as beginning with this period and the prophet closes it by saying, and the name of the city from that day shall be the Lord is there.

Revelation 21. This chapter is applicable to the whole of our present epoch, but is seen but faintly until the marriage supper, at which time the new city is married and its habitation entered into, during the above period by the nations.

Revelation 22. This chapter is applicable for all peoples and ages.

This period should be considered as being the morning of the great seventh day of God's creation, upon which he ends his work, and from thenceforth rests.

This remarkable far distant period we think we can plainly see described and dated by the prophet Ezekiel 38:39. This prophecy begins by locating Gog in the land of Magog.

Gog, being one of the early tribes of Judah, seems to have gone astray and lost by mingling with transgressions of the Gentiles. The name is here introduced, meaning one that has gone astray that once was in the kingdom of righteousness, and has come to be a malefactor.

Magog being the second son of Japeth represents the strength of the Gentile forces that are ruled by civil authority.

Christ gave us to understand that *all* who accepted the new covenant were adopted into the kingdom of Israel, and those who did not accept the change were considered as Gentiles.

Here we see that the Jewish Church that did not accept the new covenant came into the land of the Gen-

tiles, which was that of Magog and the land of Magog is governed by civil authority.

Now we may recognize a church as a malefactor in connection with state rule (jealous of authority) and both being out of harmony with the teaching of the new covenant.

With this short explanation we hope the reader will be able to get some idea of this prophecy in connection with the few points we shall yet offer. Ezekiel 38: 8-23 belongs to the period beginning with the ministry of Christ and covering the time to 330 A. D., a period of 300 years approximate.

The first part of this chapter is an introductory of the whole dispensation. He then comments upon the first part of the dispensation in the remainder of the chapter and the first, and part of chapter 39.

With the character of these two as explained upon the same territory we could but naturally look for evil results against the Church of Christ. But we should notice that the prophecy is only intended to give us, as it were, a synopsis of the actions of these two enemies. Two actions are described. The first action, Magog, is not spoken of as taking part, but it should not be considered that he was inactive, as the battle was waged upon his own land. While Gog plays the conspicuous part, but he is now overcome and is left with but one-sixth of his number at the close of the first action 330 A. D., and Magog with one-tenth of his army.

In the middle of verse 2, chapter 39, we see a vacuum. The first part of the verse shows a dreadful defeat, while the latter half shows him as having again recuperated his strength and coming from the north parts. No mistake could be made here as the north country was always considered as meaning the European countries and we have already seen that the second action did not begin till the fourteenth century, so in that verse a vacuum of 1,000 years must be considered. It must be remembered that Ezekiel in 38:39 is considering this present dispensation as a whole, and is only describing the intrusions and downfall of Satan in the world, and that the reign of the saints is not taken into consideration.

The second action he describes in a few verses. Closing Gog's career with verse five, and Magog with verse seven, coming later in date, as we have already described the cleansing of the sanctuary (Gog) A. D. 2370, and the conquering of the beast (Magog) 2590.

Verse eight reckons the work of Gog and Magog as completed.

The prophet now turns to describe the battle side of Israel, in which Israel is represented as fighting her battle by destroying the weapons of warfare of her assailant, and on that line of battle comes out victorious, which the prophet says lasted *seven years*, the time it took to burn their weapons of war. Ezekiel tells us in his fourth chapter, that we are to reckon a day to mean a year, and according to the way of counting them, 360 days made a year.

Thus we see that the seven years would make 2520 years. Now Ezekiel's former prophecy ended with the old dispensation, approximately A. D. 70. So we shall

begin this prophecy with that date, which carries us to the end of the burning the weapons of war with fire (spiritual fire) 2590 A. D.

Let the reader here notice that this date comes out identical with the dates in the other prophecies as we computed them, and which dates we consider correct and without a possible chance of changing them.

We shall now take up this last phase of dated prophecy. No other dated scripture carries us to this age. The beginning of this period marks the beginning of a new epoch. We remember that 2590 is called half a time and also the dividing of time; both we consider correct, for this date divides the kingdom of heaven from the kingdom of God. The reader must not see anything difficult in this expression to understand, for John the Baptist and Christ both taught that the kingdom of heaven was then at hand, that is, the kingdom we are now in, and Christ taught us to pray, that our Father's (God's) kingdom come, etc. Now, if we are in the heavenly kingdom, there must be a dividing line somewhere that brings us to God's kingdom. Again, the kingdom of heaven suffereth violence (Matthew 11:12) while the kingdom of God does not. (Revelation 21:27.) Now when the time arrives that sin and Satan and all things that offend are removed as we have shown will take place at that date, will that not then be the kingdom of God? So we have a just right to say that this period has entered into the city of God as being the prevailing power in the world.

But it must not be understood that there is no wickedness in the world anywhere, for Satan and the beast and the false prophet are all alive in the lake of fire, but the increase of God's government and peace upon the throne of David there shall be no end. We will discuss this point more fully in another chapter.

And as to considering the two half times, which when added would make a whole time, and we consider their division has been for the purpose of ending and beginning the two epochs.

According to Ezekiel 39:11 there will be a place of graves given in Israel for the burying of Gog and his multitude in the valley of Hamon Gog. And seven months, 210 years, will they be in burying them that they may cleanse the land. This the writer understands to mean that in the nations, that are then saved (Revelation 21:24) from every trouble of the evil one, that there are yet a few persons scattered about who have evil hearts and are dead in sin and who are not considered as fit to dwell amid the people of God or to associate with them, and the people will select a portion of land as a place of exile for the wicked where they may dwell in sin to their own content. So filthy does the prophet see this place of exile that the passengers stop their noses when they pass by. They close their eyes and ears against seeing or having any of their sins, and 210 years are allotted for them to do this work and after that they shall sever out men of continual employment to search out the land.

And if the passenger seeth a man's bone, (the bone or ghost of sin or iniquity) he setteth up a sign by it

till the buriers have buried it in the valley of Hamon Gog, the place of exile, metaphorically speaking.

From the time the sanctuary will be cleansed, 2370, until the land is cleansed, 2800, should be considered as the cleansing period or time which will last 430 years and should be understood to mean the marriage feast.

Ezekiel 39:17-22. We see the prophet as taking another view of the judgment representing the Lord himself as taking a direct part in those plagues which smote the earth, and that the mountains of Israel drink the blood of the mighty until they be drunken. Upon the consideration of this prophecy we are inclined to think means is the last judgment as a whole, while Revelation 19 would seemingly locate it as being the man without the wedding garment, which would take place at the close of the period 2590.

These are the sacrifices that he will make that he may have his table bountifully prepared in the day of his marriage, for he will set his glory among the heathen seeing his judgment already executed.

In connection with this we shall also mention the remainder of the chapter 39:23-29 in which the Lord makes us to know the reason why that the house of Israel (Christendom) has gone into captivity by the forces of sin, and which condition of captivity must be recognized as existing to-day. And that Israel herself is blind in a large measure, to her own condition. For sins and iniquities of false doctrines and teachings, as found within the pales of the house of Israel, even her priests and ministers are not aware of, or awake to

them, as to the great evils which they themselves are fostering, and think they are doing God's service; and for these things is the house of Israel in bondage today. For according to their transgressions have I done unto them and hid my face from them, verse 24.

But in this period of time that we now live, the Lord will have mercy upon the whole house of Israel, and deliver them from the hands of the enemy. And he will gather his people from his enemies' land verse 27 and I will separate the nations as a shepherd divideth his sheep from the goats. And he will bring the honor and glory of the nations that are saved into his holy city (Revelation 21) and during the period under discussion he will cleanse the land of the nations that are saved (saved from any and all hostilities of the evil one) and there shall in no wise enter into it anything that defileth or maketh a lie; none but they who are written in the lamb's book of life. (Revelation 21: 27.)

For the saints of the most high shall possess the kingdom forever, even forever and ever. (Daniel 7: 18.)

Neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith the Lord God.. (Ezekiel 39: 29.)

We consider the great temple that Ezekiel saw and metaphorically describes in chapters 40-46 as being completed during this period. Also chapter 47, beginning at the sixth verse, for the beginning of this period and the remainder of the chapter carrying us on down through the ages of time without number. The

names of the tribes of Israel also metaphorically representing the divisions of the spiritual functions of power. For of the increase of his government and peace there shall be no end.

But with all this we must not forget that the miry places and marshes shall not be healed; they are given to salt. (Ezekiel 39:11), meaning the same, and being used for the same purpose as the valley of Hamon Gog. These places should be considered metaphorically as the lake of fire.

We would have the reader to understand that Time, Times and Half a Time, mean the periods of: Time from 70 to 330 A.D.; Times from 330 to 2370; and Half a Time from 2370 to 2590, which, when joined to another half of 210 years, completes another Time; each half being in a different epoch, and are separated by the dividing of time 2590 A.D.; but when joined together constitutes what is called the Great Marriage Supper.

PART SECOND—THEOLOGY.

INTRODUCTORY.

As in the first part we tried to show as correctly as possible the dates of the world's progress from its downfall to its re-establishment as the kingdom of god, so in the second part it is our desire to show as briefly as possible, the systematic way in which God has brought about to restore man unto eternal life that which was lost by his downfall. Also the rebellious spirit of man that he manifested through the ages of this time.

And it must be considered that these two subjects cannot be separated so closely that they do not overlap each other in description as it is impossible to describe the historical dates without including some theology. Also it is impossible to explain the plan of God intelligently as moving onward without using historical references and dates.

THE KINGDOM OF HEAVEN.

From John the Baptist to the Marriage of the Lamb.

REFERENCES.

In those days came John the Baptist preaching, the kingdom of heaven is at hand. (Matthew 3:12.)

Jesus preached the kingdom of heaven is at hand. (Matthew 4:17.)

The kingdom of heaven suffereth violence, and the violent take it by force. (Matthew 11:12.)

Difference between the kingdom of heaven and the kingdom of God. (Acts 8:12-24.)

The kingdom of God has come unto you. (Matthew 12:28; Mark 9:1.)

The kingdom of God taken from the Jews. (Matthew 21:43.)

Behold a door was opened in heaven. (Revelation 4:1.)

Diversified parables of the kingdom of heaven.

Parable of the sower. (Matthew 13:24-30, 36-43.) Equals result of labor and idleness.

Parable of the mustard seed. (Matthew 13:31, 32.) Equals extent, growth.

Parable of the leaven. (Verse 33.) Equals secret growth of the kingdom.

Parable of the hidden treasures and goodly pearl. (Verses 44-46.) Equals value.

Parable of the Fish. (Verses 47-50.) Equals variety of good and bad

Parable of a certain king. (18:23-35.) Equals judgment. (22:1-14, made a feast.)

Parable of a certain householder. (20:1-16.) Equals the different calls to labor.

Parable of the ten virgins. (25:1-13) Equals denoting purity.

Parable of a man traveling into a far country. 25: 14-30.) Equals utility.

That which beareth thorns and briers, whose end is to be burned. (Hebrews 6:8.)

Lo, I am with you alway, even unto the end of the world. (Matthew 28:20.)

And the gospel of the kingdom shall be preached in all the world for a witness. (Hebrews 10:15.)

THE KINGDOM OF HEAVEN 15 TO 2590 A. D.

COMMENTS.

The name of the kingdom of heaven was given to the period of time beginning with the preaching of John the Baptist (Matthew 3:1-2) about A. D. 15, (corrected time) and which is continued till the close of the restitution 2590 A. D., thus covering a period approximately of 2575 years.

This period not beginning either universally righteous or universally wicked is given a name suitable to its conditions foreseen by the prophet.

We have already shown that the word heaven means the written law of God, containing the functions of man in relation to God. God always intended that man should serve him through the dictates of the spirit, that is through the spiritual law written in the hearts of men (Romans 8:1-4; Galations 4:6; 5:18), but on account of man's weakness the law was written as a book of remembrance.

Here we designate two kinds of rule: the rule of the written law, heaven, and the unwritten rule of the spirit law, God. Hence from this two kingdoms arise: the kingdom of heaven and the kingdom of God.

In the kingdom of heaven there are transgressors as well as law abiding citizens. For the kingdom of heaven suffereth violence and the violent take it by force and press themselves into it. (Matthew 11:12.)

While the kingdom of God permits of no evil, so in this great age in which the written law is seen to have prevailing power of converting the transgressor from his errors is regarded as the kingdom of heaven.

The question that now might arise with the reader is, why do we see the world plunged into the darkness of the midnight hour, of its sins and iniquities, and but a small army left from the ravages of heathenism? To this we answer that the law has been so much transgressed that it lost its meaning during the time that men slept and the evil one sewed the seed of the tares during the reign of the saints.

Another instance we call attention to, designating the difference between the two kingdoms is, that John preached the kingdom of heaven was at hand and that they should bring fruits meats of repentance, and he baptized with water unto repentance. This baptism admitted them into the kingdom that he was then preaching. Jesus and his disciples also did the same work of preaching the word of God and as many as believed the word were added unto the Church. Now there was one named Simon, who also believed and was baptized. Simon was admitted into the kingdom of heaven by the acceptance of the word, because the word consisted of believing and he could not be kept out, he being baptized, hence he met the requirements.

But when Peter and John came baptizing with the Holy Ghost which was the kingdom of God, Simon could not receive it, because his heart was not right. (Acts 8:9-24.)

The point is here, that Philip preached both kingdoms to Simon as well as the other people. Simon accepted the word (the kingdom of heaven) but was not able to accept the spirit of the Holy Ghost (the kingdom of God) because he had not changed his soul inward; so it is possible for one to be in the kingdom of heaven and not in the kingdom of God. Hence, to be members of the kingdom of God one *must* be born of the spirit and live therein.

The kingdom of heaven is of the flesh and men press themselves into it by a partial obedience to the law without the adoption of the spirit, even though it is required.

So it is that the kingdom of heaven consists of a diversified temperament of spirituality, such as this epoch is made up of.

In the world of Christendom, that is, all those who accept the Bible and Christ as the true light. There are many to-day who accept this condition as Simon did, but who reject the power of the Holy Spirit because they have not expelled the evil condition that exists within their own hearts. Thus they are not fit for the kingdom of God, but have pressed themselves into the kingdom of heaven and within the pales of the Church. So in this age there are denominations whose doctrine is formed after the conversion of Simon, and that are outside the ark of safety; they are those without oil. This is surely a lamentable scene.

There are some persons who hugely disgrace religion because they change their propositions according as their temporal necessities or advantages return.

Let the reader now understand that this subject means the same thing, anywhere and everywhere, that is spoken of in the New Testament and he must not attempt to try to make it mean a certain thing at one time and something else at another.

This kingdom, as we have already remarked, does not include heathen countries, but only includes those nations who accept the Bible as the word of God, whether they obey it strictly or not. And if the reader has some geographical and historical knowledge of the times and places that this kingdom has traversed it will be of great value to him in the understanding of the sacred writ.

To give a little better idea of the text, we shall briefly discuss a few propositions in which it is used, as follows:

And the gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. (Matthew 24:14.)

Verily I say unto you, this generation shall not pass till all these things be fulfilled. (Verse 34.)

We do not want the reader to construe *this genera*tion as meaning all generations, for all time to come, as we hear too frequently done; you want to accept this just as it reads.

These prophecies were spoken by Christ privately to his disciples while on the Mount of Olives.

All the prophecies of this chapter belong to the same age of fulfillment, and which was accomplished by the time of the taking away of the daily sacrifice A. D. 70, the END of the dispensation of the old laws,

and the gospel of the kingdom had reached all parts of the known world by this time, according to sacred writ.

Thus this prophecy of the kingdom of heaven ends here approximately A. D. 70.

And he put forth a parable unto them saying, *The kingdom of heaven* is likened unto a man which sowed good seed in his field. (Matthew 13: 24-30, 37-43.)

The reader, to understand the parables should first consider their location in time, which is nearly all the cause for not being able to comprehend their meanings correctly.

In this parable the year is considered as a circuit of time, as including the whole of the subject under consideration as in time, which in this case is the kingdom of heaven covering the above period. Hence the time of duration of this subject should be stretched across the time as indicated in the parable, which in this case is from the preparation of the soil to the storing of the harvest and which we may locate after the following manner.

The plowing and sewing represents labor and toil, and covers the time from John the Baptist to the taking of the kingdom by the saints, 330 A. D.

The seed now having been sown, there is a lapse of time before the harvest, (now the thoughtful servants will find work to do, such as repairing, guarding his field and making preparation for the harvest), but in this case, they slept, allowing their crop to the ravages of time, in which time, the tares were sown.

This was the seed of many false doctrines that sprang into the conquered and Christianized world, during the reign of the saints 1,000 years, from A. D. 330 to 1330. At which time the tares had already choked more than half the good wheat and become greater than the remainder of the wheat.

But the householder says: let them alone till the time of the harvest, at which time the wheat was well nigh choked out. The time covering from 1330 to 1796. At which time preparation begins for the harvest and the laborers must be gathered together, the reapers must be brought forth and the sickles must be sharpened.

The harvest is marked by the gathering into bundles the tares to be burned, while the wheat into sheaves to be gathered into his barn, showing too that the tares are greater in quantity than the wheat, as their number being represented by bundles, while the wheat in sheaves; these have possibly reference to those unsaved nations, virgins without oil who are forbidden to enter and enjoy the marriage supper 2370 to 2590.

Also those people who do not have oil within their lamps. Then shall the righteous shine forth as the sun in the kingdom of their Father (the kingdom of God) which will then dominate. So in this parable we see the result of labor and idleness, followed again by toil and victory. (Revelation 14:13-20.)

Another parable he put forth unto them, saying: The *kingdom of heaven* is like unto a grain of mustard seed which a man took and sowed in his field, which indeed is the smallest of all seeds, but when it is grown

it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. (Matthew 13:31-32.)

This parable also covers the whole period of time consigned to the subject.

The point to be seen in this one is, its sure growth amid all the storms, sunshine, showers and drought. It becomes to be the greatest plant in the garden. So he wants us to understand that this kingdom is going to be the greatest and largest in the world at the close of this period.

Another parable he spake unto them: The kingdom of heaven is like unto leaven which a woman took and hid it in the three measures of meal, till the whole was leavened.

In this parable we know the work that is going on by the result expected of the leaven. So in his kingdom there is a secret power that is constantly working on although its work while in progress, seems to be largely hidden: who knoweth what is going on in the hearts of men.

The point then to be seen in this parable, is secrecy. In which the growth of the kingdom moves on and that it finally will have its work accomplished.

Again the kingdom of heaven is like unto a treasure hid in a field, that which when a man hath found, he hideth and for joy thereof goeth and selleth all that he hath and buyeth that field. (Matthew 13:44.)

In this parable, he wants us to understand that there is a great treasure in the world to be had, but it lieth hidden from public view and that it must be sought for in order to find it and in order to get the treasure the whole field must be bought. Salvation is that treasure, and the field is all of its auxiliary constituents.

Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls, who, when he had one pearl of great price went and sold all that he had and bought it. (Matthew 13:45-46.)

This parable being similar to the one just named above the kingdom here is presented as a field of barter in which the people are exchanging various occupations, talents and callings, but when this pearl of eternal life by the grace of God through Christ is found, he selleth all else and buyeth the whole field. These last two parables indicate the *value* of salvation and the extremes necessary to obtain it.

Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when full, they drew to shore, and sat down and gathered the good in vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth and shall sever the wicked from among the just and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth. (Matthew 13: 47-50.)

To the writer this parable is very clear of understanding but difficult of making a brief explanation.

This parable, like the others, covers the entire period. The net is cast into the sea of time to be drawn to shore when full, at the time appointed. This parable makes it plain that the kingdom is composed of

good and bad people, and that only fish were gathered, snakes or reptiles of any description (heathenism or infidelity) are not included. Thus agreeing with our first explanation of the kingdom. They drew to shore. When the world's cup of iniquity becomes full and there is as much good and bad in a mass as can be tolerated, the judgment will be set.

The good fishes will be put in baskets, but the bad cast away. So the separation of peoples and nations will begin. This separation of fisher requires judgment to discern the good from the bad. So we should be able to see that this part of the parable belongs to the period of judgment and known as the seven last plagues. The consignment of each one of the fishes to their proper place also includes the marriage feast. The wicked that are severed from among the just, are cast into the miry places and marshes, where the devil the beast, and the false prophets are, where there is wailing and gnashing of teeth.

The prevailing feature in this parable that we wish to be seen, is that which denotes variety of good and bad as being within the kingdom of heaven.

Therefore is the *kingdom of heaven* like unto a certain king, which would take account of his servants. (Matthew 18: 23-35.)

This parable was given so as to cover all people and ages. In this parable God is represented as being the certain king. We, the people, are represented as the indebted servant. Ten thousand talents. The indebtedness is more than any servant could possibly pay in a life service. For the king had set to sell the servant,

his wife and children, as also all his possessions to meet the bill, yet this servant thought or at least promised to pay all the bill if the king would but give him a chance, and promised the king in all faithfulness, if he would but give him his liberty. Now the compassionate king, instead of accepting his promise of payment, which he knew he could not do, forgave him all the debt.

But this servant did not with his brother servant as the king had done with him; for when his brother servant prayed for compassion, he received nothing but imprisonment.

So when our Lord forgives us all our tresspasses shall we be as that servant who would not forgive his brother servant? But as such has Christ likened this kingdom and as the servant cast his brother servant into prison, where it was impossible to pay the debt, so likewise shall our heavenly Father do unto us if we forgive not one another. We consider the principal point in this parable to be love toward one another.

And Jesus spake again unto them in parables and said, *The kingdom of heaven* is like unto a certain king which made a marriage for his son. (Matthew 22: 1-14.)

This parable is like the rest in point of time: it covers the whole of the period assigned to the subject.

The King (God) makes as he intended to be a dinner in honor of the marriage of his Son, and in which time he sent forth his servants to call them that were bidden (the house of Israel of the old law), but they would not come; this in point of time we would consider as belonging to the ministry of John and Christ to A. D. 23 (corrected chronology), the end of Israel's iniquity.

He then sent forth other servants to tell them that were bidden (the house of the old covenant) to come, for behold all things are ready, but they made light of it, and went their ways; but a remnant took his servants and entreated them spitefully, and slew them.

But when the king heard of it he destroyed those murderers and burned their city (the old covenant). We consider this in point of time as belonging to the persecution of the Christians by the Jews till A. D. 70.

Then said the king to his servants, the wedding is ready, go ye out into the highways and gather together all as many as they found, both bad and good that the wedding may be furnished with guests.

This we regard as covering a long period of time as it is spoken of elsewhere as now being a supper, which we have previously dated as not taking place till 2370 A. D., and not till after the midnight hour.

And when the king then came to see the guests he found a man without a wedding garment which his servants bound and threw out, 2590.

The main feature in this parable is, The great invitation extended to all.

For the *kingdom of heaven* is like unto a man that is a householder which went out early in the morning to hire laborers in his vineyard.

This parable we also consider as covering the entire period of time belonging to the subject. But as to the exact location of the time or section of the vine-

yard that each call for laborers is intended to fulfill, the writer at this time of writing is not prepared to answer, but it is his opinion that these various calls indicate various periods of time and have reference to nations or sections of the world who maintain their attitude of labor from the time of their entering the vineyard.

And when the evening came for each one who had not grown tired or quit, or fainted from the heat or burden of the day to receive his pay for his labor, each one received the same amount of pay for the full day's work.

This we might consider as meaning the nations that will be saved forever, from any more intrusions of the evil one, thus they all received the same amount, being the wages for a whole day's work. But according to the parable, some thought their wages should be greater; possibly they may think that for their long and faithful service that they should receive such a blessing as would carry them through the following day without toil, while their fellow laborers must work on cleaning the remainder of the vineyard of the world.

It should be noticed that each one received a day's wages which was considered sufficient for their day's necessities, and the next day's necessities must be compensated for, by the next day's toil.

For there will be a large part of the vineyard then yet that will be full of briers and thorns (the heathen nations). For there shall be no end to the increase of government and peace in his kingdom. This day as represented in the parable only carries us to the end

of the period under discussion, and has nothing to do with the next day as it will be the kingdom of God.

This parable represents the call to labor which includes every man.

Then shall the *kingdom of heaven* be likened unto ten virgins which took their lamps and went forth to meet the bridegroom. (Matthew 25:1-13.)

This parable, as the others, covers about all the time allotted to the kingdom. However, it should be considered as beginning at the time that the last servants went forth bidding all, both bad and good from the highways to attend the marriage supper.

We regard these ten virgins as the European countries who went forth to meet the bridegroom in the early centuries. The parable does not say that there were no other virgins that may have been looking out for him but possibly tired of his delay and went their ways in the world before he arrived, but these special ten tarried out until he came, at which time it was found that five of them had burnt their oil away in the watch and had not secured a replenishing while the others had kept up their supply and had only enough for themselves when he came to enter with them into the house. The oil we should understand to mean the spirit of Christ as predominant and having the controlling power. We should notice also that all of them slept; and by the language used, these ten were all asleep when another (America) raised the cry in the midnight hour, behold the bridegroom cometh, go ve out to meet him.

In the study of this volume the reader should be able to recognize that, that time is at hand and that his distant light can now be seen by those who understand and to the Christian there are no more lions in the way; but let the reader understand that there is great spiritual darkness that is over the world to-day, such as we consider is as great, and if not greater than any time of the Christian era, and in fact the writer regards these days as the midnight hour and as the dark ages of spirituality.

In the rousing of these ten virgins and their relative preparation to meet the bridegroom, the writer thinks that the spiritual fires of the European countries will have grown sufficiently strong within the next four and a half centuries, and that they will have taken upon themselves such an impetus that will enable them to open battle against the stronghold of civil authority and within the following 220 years will take full control of state rule.

We should understand that from the present time that within the next 467 years is the judgment against the Church called the cleansing of the sanctuary, and it introduces the marriage supper, which means the taking away of the beast by the saints in the following period, 2370 to 2590.

This is somewhat of a repetition of the cleansing of the old Church by first establishing the new A. D. 15 to 70, and the taking of the beast by the saints, 70 to 330, but this time the kingdom will remain forever in possession of the saints and which ends the kingdom of heaven.

THE SECOND COMING 18 TO 2590 A. D.

REFERENCES.

The great day of the Lord is near, a day of wrath and distress. (Zephaniah 1:14-17.)

The Lord shall be seen over them and shall blow the trumpet. (Zephaniah 9:14.)

Blow the trumpet in the land. (Jeremiah 4:5; Isaiah 27:13.)

Blow the trumpet in Zion. (Joel 2:1-3, 15-17.)

Ye shall not have gone over the cities of Israel till the Son of man be come. (Matthew 10:23.)

Behold he cometh with clouds and every eye shall see him, and they also who pierced him. (Revelation 1:7.)

And I looked, and lo, a lamb stood on Mount Zion. (Revelation 14:1, 3, 6.)

And then shall appear and see the sign of the Son of man in heaven. (Matthew 24:29, 30; Mark 13:24-26.)

Lo, I am with you alway, even unto the end of the world. (Matthew 28:20.)

Sit thou on my right hand until I make thine enemies thy footstool. (Acts 2: 34-35.)

I go to my father and ye see me no more. (John 16: 10, 28.)

Yet a little while and the world seeth me no more, but ye see me. (John 14: 19.)

Then shall the righteous shine forth as the sun. (Matthew 13:43.)

Why stand ye here gazing, this same Jesus shall come again in like manner. (Acts 1:9-11.)

There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. (Matthew 16:28.)

Then shall the end be when he shall have put down all rule and authority and have delivered up the kingdom to God. (I. Corinthians 15:24.)

The days of Christ are at hand. (II Thessalonians 2:2.)

Coming of the Lord as viewed by Paul. (II. Thessalonians 2:1-12.)

He that hath seen me hath already seen the Father. (John 12:45; 10: 30, 38.)

The Lord will come with fire and rebuke with flames of fire. (Isaiah 66: 15-16; Ezekiel 22: 21.)

Unto them that look for him shall he appear once unto salvation. (Hebrews 9:28.)

For Christ is not entred into the holy places made by hands, which are figures of the true; but into heaven itself now to appear in the presence of God for us. (Hebrews 9: 24.)

The whole of Revelation is a fulfillment of his coming.

Behold I come quickly and my reward is with me. (Revelation 22:12.)

Ye fools and slow of heart should not Christ have suffered and entered into his glory? (Luke 24:25-26.)

I go to prepare a place for you, and whither I go ye know the way, for I am the way, the truth and life. (John 14:3, 4, 6.)

We shall be caught up to meet the Lord in the air. (I Thessalonians 4:17, 42-50.)

When the Lord Jesus shall be revealed from heaven with his mighty angels with flaming fire taking vengeance. (II. Thessalonians 1:7, 8.)

All things are not yet put under him. (Hebrews 2:8.)

When the Son of man shall come in his glory to divide the nations. (Matthew 25:31-46.)

In a little wrath I hid my face from thee a moment. (Isaiah 54:8.)

COMMENTS.

The subject that we now take into consideration is one of considerable importance to get the right understanding of, as many are the opinions ventured upon this event and time and we have found none that has heretofore agreed with the writer. But this subject has been so abused as to be interpreted to mean the appearance of a personal bodily form of Christ and that he will live here in this world a thousand years, etc. Now we want to make as short a comment on this as possible so let the reader thoughtfully digest the few points that we shall offer: and to begin, we shall say that the second coming is nothing more or less than the divine manifestation of the spirit of Christ and his power to save and this enthroned within the hearts of men: and its power manifested in various ways; however as it is spoken of in various ways, so these various ways of expressions and meanings have given rise to many doctrines on the subject.

Zephaniah 1:14. The great day of the Lord is near, it is near, and hasteth greatly even the voice of

the great day of the Lord; the mighty man shall cry there bitterly.

Verse 15. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

Verse 16. A day of the trumpet and alarm against the fenced cities and against the high towers.

Verse 17. And I will bring distress upon men, that they shall walk like blind men because they have sinned against the Lord; and their blood shall be poured out as dust and their flesh as dung.

Verse 18. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land.

In these scriptures we should see that the prophet is only describing the angry propensity of the Divine spirit against sin, which is the flesh with its iniquities. And this scripture should be recognized as being fulfilled in the first three centuries of the Christian era and most of it meaning A. D. 70.

Christ coming into the world and instituting the law of the spirit which is love; and this being antagonistic to the world of the flesh, was conducive of great strife in the world. The law of love being to lift up the meek and lower the lofty, and reduce all things to a common level in perfection.

This, as we say is in opposition to those who look more after the things of the flesh and court predominance, and foster slavery. Thus it should be noticed that extremes exist on both sides, but not more than what is demanded in each one's sphere of action. And to overturn the world of pomp and power of high estates and kingdoms, of egotism and pride; to the meek and lowly estate of the humiliated Christian, requires extremes of love and wrath. Therefore we, in the study of God's word, must be able to draw the lines of discernment in the various scriptures we study as to the meaning they were written to convey.

Thus as we have said that the scripture before us only expresses the condition of wrath as seen by the divine power as to be executed against the ranks of the evil world at the time referred to.

The sounding of a trumpet should always be recognized as a sign of divine wrath to follow (Isaiah 18:3; 58:1; Jeremiah 4:4-5; 51:27.)

And that the blowing or sounding of the trumpet should always be recognized as the power of Christ coming in victory. Hence we should be able to notice two periods allotted to the sounding of these trumpets that is universally triumphant, the first being that of *Time* to the taking of the nations by the saints ending 330 A. D.

While there are some intermediate trumps as seen in the seven trumps of Revelation, the last of which is recognized as the last great trump which will be made manifest by great spiritual works; and the much misunderstood personal coming of the Lord, which we shall proceed to offer a little more proof to.

Ye shall not have gone over the cities of Israel till the Son of man be come. (Matthew 10:23.)

This language was spoken by Christ to his disciples upon counseling them as to the manner they were to preach his kingdom and what should befall them; also his coming in miraculous power to fight for them, which was in the power of the divine spirit. So in this manner he came as he promised, as seen in the above quotation.

For behold he cometh with clouds and every eye shall behold him. (Revelation 1:7.)

This being a part of the message given by Christ through his angel to John and which was to begin its fulfillment at once, the question arises, In what manner was this fulfilled?

The cloud on Mt. Sinai represented the presence of God as appearing in the cloud to speak to the multitude and material things of the old law, are to be understood as meaning spiritual things in the new kingdom, which is of God in man, for he says: I will be in you and you in me and we shall be one.

So the spirit that was in the cloud on the Mt. Sinai should now be in the hearts of men and which is in all who accept him.

Hence where there is a church, or gatherings, or multitudes of these believers it constitutes a cloud in which God, or the spirit of Christ dwells. And the disciples were commanded to go from city to city, so that cities, communities and nations were won to the cause of Christ; thus in this manner Christ came with clouds, and these clouds moved over the then known

world until the world was watered and brough forth fruit; and behold one *like* unto the Son of man came with the clouds of heaven, and they brought him near before him. (Daniel 7:13.)

This scripture as we have formerly described dates to this period of time, A. D. 330.

Immediately after the tribulation of those days shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory and he shall send his angels with a great sound of a trumpet.

Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves know ye that summer is nigh. (Matthew 24:29-32.)

The tribulation here spoken of is the same time of tribulation that Daniel prophesied of, in which was meant the destruction of Jerusalem and the Jewish nation A. D. 70 to 330. Here is seen the Son of man in the clouds of heaven accompanied with his angels sounding their trumpets; at which time summer is nigh at hand. Here we have introduced a new proposition to dispose of; as to what is meant by the summertime and being nigh at hand. The summertime when materially considered is a time of reaping; it is considered as the beautiful productive season of the year. So when the toil of plowing and sowing of the springtime is past, meaning that the warfare between the archangel and the devil are past till A. D. 330. The summertime then begins.

The world had been reduced to righteousness by that time and the world had returned to the Ancient of Days, the Garden of Eden was brought into remembrance. Love and prosperity flowed over the earth like a beautiful stream for a thousand years. This is the summertime that was nigh at hand.

Lo, I am with you even unto the end of the world. (Matthew 28: 20.)

Here Christ makes it plain that his bodily form has not been meant in being always present. How could he be present with every person at the same time in a bodily form? It is beyond reason for people to come to such conclusions.

And if he is with us in spirit and in us and we in him, as he has commanded that we should be, what would be the need of his bodily presence when he tells us that we shall do the works that he did and even greater. If we have his spirit abiding within us, which he gives to all who come to him in a right and acceptable manner; and under these conditions he will be with us until our life's work in the world is ended; hence it is the end of the world to us, each one in his own order. (Corinthians 15:23.)

And if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of righteousness, because I go to my Father, and ye see me no more.

But the spirit that dwelleth in you, it doeth the works, and when the spirit of truth is come, he will guide you into all truth. (John 16:7-13.)

I will not leave you comfortless; I will come unto you.

Yet a little while and the world seeth me no more; but ye see me, because I live; ye shall live also. (John 14: 18-19.)

These scriptures to the writer seem too easy of understanding to comment upon; nevertheless we shall make a few remarks.

Christ wants his disciples to know that it is necessary for himself to leave the world and that his kingdom is spiritual and as an example of the destruction of worldly honors and of the material things of the world, and that he gave his mortal life as a sacrifice regarding it as worthless as being a factor in the spiritual world; and thus he wants us to understand that we too, are come unto the spirit life while in the flesh, so that he may abide in us and we in him, and this is the kingdom that he wants us to establish and then he will call it the kingdom of God.

Christ prepared his kingdom while here and invited his guests to partake of this great feast; his table is prepared; all things are ready and whosoever will let him come in and partake of his heavenly feast.

And as many as do, he will come in unto him and will sup with him and will give him to drink of the waters of life, which is his own spirit; and we know that he abideth within, because of the heavenly food that we receive; thus we see him, but the world seeth him no more. Except ye be born again ye cannot see or enter the kingdom of God.

The world of the flesh and sin is predominant today; but we look and pray as he taught us, for his kingdom to come and over all prevail, and that he may be enthroned within the hearts of men, when every heart shall become a heart of prayer and every house a fit temple for the indwelling of his holy spirit. Then will his spirit reign in his kingdom forever. And then shall the righteous shine forth as the sun in the kingdom of their father.

There be some standing here that shall not taste of death, till they see the Son of man coming in his kingdom. (Matthew 16:28.)

Here is another scripture that we must either reject or accept. That Christ has already come, and that his coming was spiritual; and if his coming was and was spiritual, then we must accept that he has come, is coming now, and is yet to come; and just the same as he is coming to-day; only that people will universally accept his manner of coming.

Then shall the end be, when he shall have put down all rule and authority, and have delivered up the kingdom to God. (I Corinthians 15:24.) If we reject this, then what good is the word of God at all? We may as well throw the Bible away.

Why stand ye here gazing into heaven, this same Jesus shall come again in like manner as ye have seen him go; and a cloud received him out of their sight. (Acts 1:9-11.)

This scripture as viewed by the material eye makes it seem somewhat plausible that this coming again would be a material coming. But we must consider that Christ was then in his spiritual body, for when we take into account his various appearances after his resurrection, we surely ought to see that he had passed from mortality to immortality.

We notice that he could walk and talk with his disciples and at the same time they would not know who he was, and that he could appear unto them and be gone in a moment, just as mysterious as his appearance. And that he could appear in the house and disappear without opening or closing the doors, and that he was also able to eat and converse with his disciples in an audible tone of voice, and we must recognize him as a spirit body that is changeable at his own will. Thus we should be able to see him ascending as a spiritual being. If he then ascended as a spirit, why should we look for him in a bodily and material form? Is it not written that he has ascended into heaven itself, now to appear in the presence of God for us?

Also note what the men said of their walk to Emmaus: Did not our hearts burn within us while he talked with us by the way? thus showing power to influence the inward feeling of those about him and they not know it.

And did he not say O fools and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things and entered into his glory?

Now, if Christ came in the same generation he ascended, did he not come in a spiritual form the same as he left? Christ said he that hath seen me, hath seen the Father, and *if any man* love me he will keep my

words and my Father will love him and we will come unto him and will make our abode with him.

This saying is to all and its fulfillment to be in man's mortal sphere, so that Christ must be coming (or there would be no Christian) and if he is coming, how does he come? Let every man that is born of God answer this for himself.

Have I been so long with you and ye have not seen me? No man hath seen the Father save he that cometh of the Father, abide ye in me.

And unto them that look for him shall he appear the second time without sin unto salvation. (Hebrews 9:28.)

The Lord will come with fire, and rebuke with flames of fire. (Isaiah 66:15, 16.)

As we remarked in the beginning of this subject that it was expressed in various ways to suit the various meanings.

So here we notice in these two quotations the first we understand that he only appears unto those who seek him, and that his appearance is not unto those who live in sin, but unto those who obey his law, he appears in the spirit. And his appearance means salvation unto the one to whom he appears. Thus his appearance to such means love, peace, joy and eternal life. So he appears unto such in righteousness.

While in the second quotation he is represented as appearing with rebukes against sin, because they believe not on him. (John 16:9-11.) The preaching and teaching of his word in the spirit by his servants is a form of his appearing, also the miraculous manifesta-

tions of his power against such. And when he makes his appearance in judgment it is marked by the sounding of a trumpet, which as we have already said is a sign of great strife or warfare, both spiritual and mortal. Thus he makes his appearance in three distinctive ways and at sundry times and places and he is always in the world in spirit.

He has made all his appearances in judgment except the last one which shall be recognized by the sounding of the seventh trumpet which is the last woe. The first woe lasted 150 years, the second woe lasted 391 years, the length of time is not given for the duration of the third woe, but it ends with A. D. 2370, and it is to come quickly after the second one ended 1796, so we should recognize that the time is at hand for its beginning.

Behold I come quickly and my reward is with me. (Revelation 22:12.) This scripture was written especially for this point of time beginning A. D. 70 the ending of sin and iniquity, but through time in his various appearances of judgment he will come in his glory to divide the nations (Matthew 25:31-46) which is his last appearance in judgment, upon which we are now entering.

But of that day and hour knoweth no man, not even the Son. He is always with us, instant in season, when our time comes which is due to our own works, as to the manner and time that he will come for us; when our labors here on earth are finished and we are called from the ghost of mortality even of that day or hour knoweth no man; but in an hour that we think not, we are called to give an account of our stewardship.

Now in conclusion, we wish to say regarding the time as above located must not be understood that the spirit of Christ at the end of this time will leave the world. But that it will continue in the world as the great I Am, blessing the world through all the ages to come. What we want the reader to understand by these dates is the time that Christ is in the world condemning sin, and reducing the power of sin into a submission that will last forever.

There being two principal judgments against sin, in which is set forth as being victorious, the first from 15 to 330 A. D., the second from 1796 to 2590, inside of the last dates is the judgment against the Church, which will end 2370, but its beginning is not specifically dated by the prophecies. But the point we wish you to see is, that these two victorious judgments might be recognized as a first and second coming in victory of the righteous dominating the world. This subject through the last several centuries has been tremendously misunderstood. We are inclined to think that it had been better understood in the early centuries by many, than it is at present.

THE JUDGMENT 15 TO 2590 A. D. REFERENCES.

He shall not fail or be dismayed till he have set judgment in the earth. (Isaiah 42:4.)

Zion shall be redeemed with judgment. (Isaiah 1:27.)

His tongue is a devouring fire. (Isaiah 30:27.) Whose fire is in Zion. (Isaiah 33:11-15.)) And his furnace in Jerusalem. (Isaiah 31:9.)

Judgment also will I lay to the line, and righteousness to the plumet. (Isaiah 28: 17.)

The heavens and the earth are reserved unto fire against the day of judgment of ungodly men. (II Peter 3:7-10.)

He will reprove the world of judgment, because the prince of this world is judged. (John 14:8, 11.)

Now is the judgment of this world. (John 12:31.) For judgment I am come into the world. (John 9:39.)

I beheld Satan as lightning fall from heaven. (Luke 10:17, 18.)

Judgment against Jerusalem for his namesake. (Matthew 24:9, (24); Luke 21:8.)

The saints judge the world. (I Corinthians 6: 1-2.)

The Father hath given the Son power to execute judgment. (John 5: 26-30.)

He was ordained to be judge of quick and dead. (Acts 10:42.)

The Son of man shall come in all his glory to separate the nations. (Matthew 25:31-34.)

The great red dragon cast out. (Revelation 12.) A, D. 70-330.

And they shall be driven to darkness. (Isaiah 8:22.) Judgment of the great whore. (Revelation 18:1-24.)

The time came that the dead should be judged. (Revelation 11:18.)

Go your ways and pour out the vials of the wrath of God upon the earth. (Revelation 16:1-21.)

He натн judged the great whore. (Revelation 19: 2.)

From henceforth expecting till his enemies be made his footstool. (Hebrews 10:13, 14.)

Who is the great judge? (Revelation 19:11, 13, 16.)

Them that walk after the flesh in the lust of uncleanness are natural brute beasts, shall utterly perish in their own corruption. (II. Peter 2: 10-12.)

If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and also keep my courts. (Zechariah 3:7.)

He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand and he will thoroughly purge his flour and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire. (Matthew 3:11-12.)

They who follow him in regeneration, forsaking all and judging, shall receive eternal life.

One day is with the Lord as a thousand years, and a thousand years as one day, and will come as a thief in the night. (II. Peter 3:8, 10.)

Angels cast into hell and are judged. (II. Peter 2: 4.)

The light of Israel shall be for a fire, and his holy one for a flame; it shall burn his thorns and his briers in one day. (Isaiah 10:16-18.)

COMMENTS.

In consideration of this subject we do not mean to limit the time of its duration by the above assignment of time, but we only intend the reader to understand that by the time the great events of judgment in the kingdom of heaven will be past; but judgment, like mortal man, has no limited date assigned to his continuance in the world, only the time forever and ever; so it must be understood that judgment accompanies the flesh through all time; even the nations that are saved does not set judgment aside, but will be carried into effect in its minutest detail: for the casting out of the beast, the false prophet and the devil does not end judgment. The ability of keeping him out which shows a marked degree of judgment still exists. And also the perpetual employment of persons and the existence of a place or places such as (the miry places and marshes) which will be kept for the exile of the disobedient through all time, should be sufficient evidence for us that there will be judgment through all time to come.

This judgment was set in the world by Christ and fulfilled in the new covenant. For he shall not fail or be dismayed till he have set judgment in the earth." And this judgment shall be perpetuated by the spirit of Christ as set forth in his word and made manifest in the world by his servants. And Zion shall be redeemed with judgment (Isaiah 1:27.) Through the preaching and teaching of the word in its purity and accompanied by the spirit, will eventually reduce the world in submission to its righteous edicts.

Thus will the righteous be redeemed from the bondage of slavery under the unrighteous laws of man. For the tongue of the Lord is a devouring fire, and whose fire is in Zion. And his furnace is in Jerusalem, meaning the time of its destruction, as also it exists wherever God's wrath is poured out in judgment upon the ungodly.

"Judgment also will I lay to the line, and righteousness to the plummet."

When the final *end* came for sins and iniquities A. D. 70, this prophecy met with its fulfillment; no more sacrificial offerings for sin, while the heart might yet remain impure, but the judgment was made straight and it required purity of heart in the living creature, for remission of sins, hence the heart becomes the center of gravity in the spiritual life.

The heavens and earth are reserved unto fire against the day of judgment of ungodly men. (II Peter 7:10.)

The heavens and the earth as previously explained meaning the New and Old Testaments. These are retained to be the mouth and wisdom of God's children, which constitutes the fire of judgment. Behold, I will make my word in thy mouth fire and this people wood. (Jeremiah 5:14.) This will be used in condemnation of the sins and iniquities of the ungodly people, in their various transgressions; but we think the apostle had particular reference to the sounding or judgment of the last trumpet. However, he reckons the day of judgment as a lengthy period of time; and according to verse 10 he does not overlook the passing away of

the old spiritual law, and the mortal eruptions of strife as associated with it.

The elements shall melt with fervent heat: *Elements* (the ordinances of the sacrificial law). *Fervent*, ardent (applicable to individuals) meaning the intense love of the soul, as meant in the following quotation. The effectual *fervent* prayer of the righteous availeth much.

So it should be understood that the love of God in the soul, and the word of God at ready command should be all prevailing against the ranks of sin. This has been in the past and will come again in greater power than in its present existing form. Christians must realize that they are not living in most instances in the high atmosphere of their privileges, as there being too much dead material in the way; too many Simon converts.

And there came one of the seven angels which had the seven vials and talked with me, saying unto me, come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters. (Revelation 17:1.)

The time as set for this judgment begins shortly after the sounding of the seventh trumpet. The judgment of the great whore is the prevailing feature of that trumpet; the seven last plagues represent the great features in her judgment as all are mostly against her.

The attempt to describe these plagues with any degree of positiveness as to either the time or place of each one's occurrence, or as to their procedure, would

only be a matter of conjecture, as the prophecy does not date any one of them.

Although if we accept prophecies that are predicted for future fulfillment yet to be as correct as those that are past, there might be a large proportion of their fulfillment well placed. But the writer is not inclined to venture upon wild assertions or opinions.

Yet we may offer a few thoughts along this line. First, we are safe to say that these plagues will have ended by 2370, for they are regarded as the cleansing of the sanctuary. And second, we might regard America as playing a prominent part. And third, that it will end in the complete annihilation of the woman (that great city of Babylon) in the most civilized nations of the world. And the smoke of her torment will ascend forever and ever.

And fourth, that these kingdoms will have become the kingdoms of our Lord, and his Church will be a united Church from thenceforth forever and ever.

And fifth, that it will be the nations of the world that will judge the whore, and make her desolate, and the judgment will not be Church against Church.

And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and thou shouldest give reward unto thy servants the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth. (Revelation 11:18.)

In considering this quotation there is an expression that needs a little careful thought. The time of the dead that they should be judged. We regard this to

be fulfilled about the second plague. In the second plague we should see that the masses of the people died (the death of sin) this does not include the rivers and fountains of waters; we should notice that these died from the plague, possibly a false doctrine (which may be in the world to-day spreading its wings over the land of America) and which is sapping the life blood of spirituality from the masses little by little, and which will result in sure death of the soul, if followed. The sea that is mentioned (Revelation 15:2; 16:3) we think means the polity of the political world as seen in the United States of America and which marks her spiritual decline as a nation.

The death spoken of means nothing more or less than the *death* of the *soul*. But that there will arise a powerful spiritual influence and understanding of the word of God that through its power and spirit of fire in those who understand it, that judgment will be declared against them whose iniquity is unbearable, (like the blood of a dead man) and that the rebukes against those evils will engender such strifes that will produce the third plague. If thou wilt walk in my ways and if thou wilt keep my charge, then thou shalt judge my house, and also keep my courts, (Zechariah 3:7) and the nations that will not serve the Lord shall perish. (Isaiah 60:12.)

In the summing up of the whole judgment it is nothing more or less than a consignment of mankind to the place of destination to which he severally belongs. The word of God is the book of judgment from which each person is supposed to read their own

sentence. But it is in view of this sentence that mankind has come to such a diversified condition of character as exists in the world to-day. For example, a certain view of judgment as taken by one person representing a class of people who may think robbery no crime; this spirit coming in contact with persons of another view, who think that robbery is a crime, creates mortal strife. Again, if one person believes that he may commit depredation and receive a short sentence of punishment for a while after death, and then be resurrected unto eternal life will not be as careful of the deeds they commit as the other person who believes that to sin at all means that their eternal existence is cut off forever. Now the question is, these two, living side by side, the one is not careful of offences. Can these two agree? Can any two agree who concede that offenses are trifling or amount to nothing and that God will save them sometime?

Here is where the work of judgment comes in. Will God change his righteous ways to suit man's imperfections? Will God change the sentence of unjust man, because he did not understand the law? If not, why not be of one mind as Christ taught his disciples to be?

But then says one, there are so many minds, which one ought I to be like. Here again we say is judgment. Decide for yourself. Will you have the mind of the devil or the mind of Christ. Do you want eternal life? If you do, you must have the mind of Christ. If you prefer death, then anything is good enough. So judgment is yours; make your own choice, and the re-

sult will follow. You are fore-ordained and predestinated according to your deeds, either unto life eternal, or unto everlasting destruction.

When the people of the world learn to draw the correct line of judgment between sin and righteousness, that is how soon the kingdom of God will be reigned in.

When people will learn to do right instead of wrong then will everlasting righteousness rule.

When people will come to believe and know that the committing of sin means the destruction and annihilation of the immortal soul and that there is nothing remaining after the ghost of the flesh (the animal life) which perisheth as the grass and the flower of the field; then will they learn to cease from sin.

When people come to understand that this has been going on through all the ages from the beginning of the new kingdom and that there is no time any more for the unrighteous except the present, the wicked will learn to dwell in the tents of the just.

The prince of this world is judged. (John 14:8, 11.)

Now is the judgment of this world. (John 12:31.)

In these two quotations we should not attempt to try to construe the time of judgment as any other than the present, which is positively set forth in the quotation, and is moving in the world with time. And it too has no ending, but moves onward down through the ages. The time above named only gives the length of the day in judging the prevailing evils. Do ye not know that the saints shall judge the world. (I. Corinthians 6:2.)

Did not the apostles write the book of judgment through the dictates of the divine spirit? And is not the judgment proclaimed to the world by the mouth of God's servants wherever they be, in chastisements and rebukes, as well as in admonitions and counsels. Thus the saints judge the world. The judgment is set and every man walks into *his* own piace of consignment himself.

MARRIAGE OF THE LAMB 2370 TO 2590 A. D. REFERENCES.

Thy sun or thy moon shall no more go down, for the Lord shall be thine everlasting light, and the days of mourning shall be ended. (Isaiah 60: 18-22.)

Who is the lamb?

Thy maker is thy husband, the Lord of earth is his name. (Isaiah 54:5.)

Who is the Lord of earth?

The word of God is his name; for he is King of kings and Lord of lords. (Revelation 17:14; 19:13, 16.)

The same (word) was in the beginning; all things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men; it shone in the darkness and the darkness comprehended it (the word of God) not. (John 1:1-5.)

The word was made flesh and dwelt among us. (John 1:14.)

And when all things shall be subdued unto him (the word) then shall the Son also himself be subject unto him (the word) that put all things under him, (the word) that he may be all in all. (I. Corinthians 15: 28.)

Then shall the righteous shine forth as the sun, in the kingdom of their Father. (Matthew 13:43.)

Christ must be received by the heavens until the times of restitution of all things. (Acts 3:19-22.)

Lo I am with you alway even unto the end of the world. (Matthew 28:20.)

The wife hath made herself ready. (Revelation 19:7.) Awakened from sleep. (Matthew 13:25.)

The angel shall sever the wicked from among the just and cast them into a furnace of fire. (Matthew 13:49, 50.) The end of the world. (Acts 7:54.)

The man without the wedding garment cast out. (Matthew 22:12; Revelation 11:14, 19, 20.)

The saints of the most high shall possess the kingdom forever even forever and ever. (Revelation 22:5; Daniel 7:13.)

The nations of them that are saved shall walk in the light of it. (Revelation 21:24.)

The nations that will not serve the Lord shall perish. (Isaiah 60: 12.)

Then shall be brought to pass the saying, Death is swallowed up in victory, O death, where is thy sting; O grave, where is thy victory. (I. Corinthians 15:51-56.)

And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away.

Christ hath not yet ascended into the heavens, etc. (Acts 2:34-35.)

COMMENTS.

In addition to what we have already said on this subject elsewhere, we might consider who or what we should understand by the term, Lamb. This does not mean the material body of Christ as many shallow readers attempt to explain that shall suddenly some time, some where, make his appearance in a visible form for every person to behold; from which idea, with its numerous constructions and misconceptions come, in a large measure, the false doctrines that are so clearly pointed out to us in the various prophecies.

The above dated time is not intended for the reader to understand, that within the dates include the entire period of this subject, but it is like the judgment in point of time, had its beginning with Christ, who prepared and made the feast ready and invited the guests to come and partake of the spirit of his divine nature.

Thus the message was for all to accept this spirit of truth as their leader, their counsellor, their comforter, their stay in time of trouble and their Savior. Hence this spirit was to be all in all. And as many as accepted this he gave power to be the sons of God.

Christ being very God himself, manifested in the flesh, gives his own spirit (which is his son) unto the

world that they too may become sons, joint heir with him. It should be thus seen that his spirit (the son) is that lamb which is to be married in the great feast.

Now as Christ while in the flesh prepared the feast of good things (which is eternal life) to all who accept and invited all and as many as came received the marriage ceremony (the gift of the spirit) which made them heirs of eternal life; heirs of God, being married to the son. For as many as receive me, I will come in unto him and will sup with him and we shall be one. Hence it became a united family, when God the Father, and God the Son and God the Holy Spirit are united, thus the marriage is complete when the soul receives the adoption of the Holy Spirit, or when he is born again, meaning the same. Hence, to be born again means the baptism of the Father, the Son, and the Holy Ghost. The united family; the marriage of the Lamb.

Now as we said that Christ established the feast and married all who came, so this same feast has been set for all classes and ages down through the centuries till this present time; and the table is still set, for whosoever will to come and partake of these waters from the fountain of life which he gives full and free. And this table will be continued on, until the forces and nations of the world will in humble submission be partakers, and share in the glorious harvest home of this marriage feast.

Thus, the dates as above given have been set by the prophets as the time for the overturning of the nations and the resurrection of the spiritual kingdom among

men in a union and a triumphant power of the nations that are saved.

The lamb (spirit of Christ) whose vesture dipped in blood and *his* name, the name of the vesture is called the word of God. (Revelation 19:13.)

The dipping of the vesture in blood, was done by Diocletian, 298-305 and France 1793-6 in their devastating career against the Bible.

The word of God should be recognized in some instances as also meaning the Lamb. These two, however, the spirit and the word, walk hand in hand and are called the two witnesses, each one being productive of the other. And the writer thinks that when the word becomes thoroughly understood that it will be the stronger element to establish the universal reign of peace. And in consequence of its partial understanding, so in the same degree is Zion under captivity today. (Ezekiel 39: 24; 39: 17-29.) A. D. 1330 to 2590, equals 1260 years. (Revelation 11: 2.)

We do not like to call this misunderstanding of certain portions of God's word a false doctrine, for in a certain degree we would be saying that every creed and denomination in the world would be guilty of the crime of teaching false doctrine. But with love toward one and all, the writer must confess that he observes a certain amount of doctrine which is not correct, and which in its course of time has engendered divisions and strifes and as a final result, warfare and heathendom. (What a great fire a little spark doth kindle.) And this same doctrine is fostered by the heads of the most evangelistic churches of to-day.

The correct understanding of the word in itself we think will produce wonderful results when correctly preached and taught. As our faith, so be it unto us, so if our faith or doctrine is correct, we shall have good results, but if our doctrine is twisted our results shall be in accordance; for the unlearned and the unstable do wrest (twist) the Scriptures to their own destruction. (II. Peter 3: 16.)

For he (the word of God), King of kings, and Lord of lords. (Revelation 19:13, 16.) All things were made by him and without him was not anything made. In him was life and the life was the light of men; it shone in the darkness and the darkness comprehended it not. It was made flesh and dwelt among us. (John 1.)

So we think it soon time to give the kingdom unto him whose right it is. (Ezekiel 21:27.) and then shall the Son (the spirit) also himself be subject unto him (the word) that put all things under him (the word) that God (the word) may be all in all. (I. Corinthians 15:28.) Thy sun (the spiritual word) or thy moon (God's law between men) shall no more go down, for the Lord shall be thine everlasting light, and the days of mourning shall be ended.

Thus we have noticed that the spirit and the word are both used to obtain the same end. So in this marriage, in order that it may become universal in the world, these two must be harmonized, and not that the spirit teaches one thing and the twisted word teaches another, a house divided against itself cannot stand.

We think it soon time for Zion to have learned the lesson. O fools, and slow of heart, should not Christ have suffered persecution and death, and enter into his glory? (Luke 24: 25-26.)

THE RESURRECTION 18 TO 2590 A. D. REFERENCES.

And the graves were opened and many bodies of the saints which slept arose. (Matthew 27:51-53.)

Blessed and holy is he that hath part in the first resurrection on such the second death hath no power. (Revelation 20:6.)

Thou shalt be recompensed at the resurrection of the just. (Luke 14:14.)

The children of the resurrection. (Luke 20:32-37.) Now the dead are raised.

I will raise him up at the last day. (John 6:39, 44, 54.)

The dead in Christ shall arise first, then we which remain. (I. Thessalonians 4:16-17.)

Now is Christ risen from the dead and become the first fruits of them that slept. (I. Corinthians 15:20.)

Proclaim liberty to the captive, and opened the prison to those that slept. (Isaiah 61:1-3.)

There shall be a resurrection of the dead, both of the just and of the unjust. (Acts 24: 14-15.)

All that are in their graves shall hear his voice, and come forth.

Some shall be resurrected to life, others to damnation. (John 5: 28-29.)

The hour is coming and now is, when all that are dead shall hear the voice of the Son of God and they that hear shall live. (John 5:25.)

The Father hath life in himself, so that he hath given to the Son to have life in himself. (John 5:26.)

Some shall awake to everlasting life, and some to shame and everlasting contempt. (Daniel 12:2.)

I am the resurrection and the life. (John 11:25.)

The disciples preached through Jesus the resurrection from the dead. (Acts 4:2.)

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. (Colossians 3:1-3, 4.)

Wherein ye also are risen with him through the faith of the operation of God who hath raised him from the dead and quickened. (Colossians 2:12, 13.)

Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you then the body is dead because of sin. (Romans 8:9-10.)

But tarry ye in Jerusalem until ye be endued with power from on high. (Luke 24:28.)

There is a natural body and there is a spiritual body; it is sown a natural body, it is raised a spiritual body. (I. Corinthians 15:44.)

Thou sowest not that body that shall be. (I. Corinthians 15:36-38.)

If the spirit of him that raised up Christ from the dead dwell in you, he shall also quicken your mortal bodies by his spirit that dwelleth in you. (Romans 8: 11, 12-15.)

and the second of the second o

In a moment, in the twinkling of an eye the dead shall be raised incorruptible and we shall be changed. The sting of death is sin. (I. Corinthians 15:52, 53-57.)

And you being dead in your sins hath he quickened together with him, having forgiven you all trespasses. (Colossians 2:13.)

So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. (I. Corinthians 15: 42-44, (22, 45, 31, 36-41).)

Let not sin therefore reign in your mortal bodies, but yield yourselves unto God, as those that are alive from the dead. (Romans 6: 12-13.)

Since by man came death, by man came also the resurrection of the dead, but every one in his own order; Christ the first fruits; afterward they that are Christ at his coming. (I. Corinthians 15:21, 23.)

And lo, I am with you alway, even unto the end of the world. (Matthew 28: 20.)

I will remove the iniquity of the land in one day. (Zechariah 3:9.)

I will open up your graves and cause you to come up out of your graves. (Ezekiel 7:12, 13.)

I will cause breath to enter into you, and ye shall live. (Ezekiel 37:14.)

And you hath he quickened who were dead in trespasses and sin. (Ephesians 2:1.)

Thou fool, that which thou sowest is not quickened except it die. (I. Corinthians 15:34.) O grave, where is thy victory. (Verses 53-58.)

Being born again, not of corruptible seed, but of incorruptible, for all flesh is as grass, and all the glory of man as the flower of the grass. (I. Peter 1: 23-24.)

COMMENTS.

This we consider one of the subjects that in some instances is shamefully abused even by the intelligent millions of the world.

We are not able to say to our readers when or how the present system of orthodoxy on this or some other subjects came to be as it is, but we are inclined to think that it occurred during the fourth trumpet, seventh and eighth centuries, or even some of it later on, that is, we mean the beginning of it, while it took centuries for it to develop in triumphant power.

But it is not our object in this book to censure any person or creed, but it is our aim to set forth in as clear a type as possible a solution by which all people may be able to understand this great subject.

If we accept the Scriptures at all, we must accept them in full, and which the writer here takes the privilege to say that he, according to his own knowledge, accepts the Scriptures as divine, and that they are correct, and that the point for all humanity is to acquaint themselves with it, just as it means.

Now since we have accepted the word of God as genuine, so let us accept the above date of this subject approximately, to this great day of the resurrec-

tion, and as to its general character, we shall offer a few thoughts and quotations as follows:

Matthew 27:50. Jesus, when he had cried again with a loud voice, yielded up the ghost. 51. And behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent.

52. And the graves were opened, and many bodies of the saints which slept arose. 53. And came out of the graves after his resurrection, and went into the holy city and appeared unto many.

The word ghost, means the animal life of man, while in the body of flesh, and which body is also the tabernacle of God, which is immortal. Hence the animal life of this body is regarded as the ghost of flesh.

So with all flesh; it is only the tenement of clay, whose life is the ghost in which there should exist an eternal soul having been born into the kingdom of life. In this case their ghosts are alive, but there is no living soul within. Hence ye must be born again; that which is of the flesh is flesh, and that which is of the spirit is spirit.

And the graves were opened, this probably at the time of the rolling away of the stone from the sepulcher, and many bodies, these without doubt spiritual bodies, representative of the ghosts they once inhabited. As to why the apostle says many bodies arose, and not all, we do not understand; but he without doubt, like the world in general, was not aware of all that was really going on in his own day, but he was well aware that there were many.

The question, why not all, if some? We conclude that all the saints, the righteous, the just, all that had a right to eternal life, through the dispensation of the law, were then brought forth, thus constituting the resurrection of the just. We regard that those who had lived righteously in accordance with the old law when their time came to leave the world slept, as did Lazarus, awaiting their resurrection, while we notice a class also referring to the unrighteous who died.

Blessed and holy is he that hath part in the first resurrection, on such, the second death hath no power.

The second death as we should see hath power yet over the body of flesh to tempt away the living soul if possible that abides in Christ. But, those of the old law, having passed the mortal sphere are freed from all temptation, and are as the angels of God. All they who having lived in accordance with the law of God, and obedient to the commands of Christ, through the old dispensation to the resurrection, were included and received their recompense at the resurrection of the just.

It should be observed in Luke 14:14 and John 6: 39-54, that there were some who did not comprehend the meaning of the new life, as explained, so Christ gives them in a natural sense the mode of life to live in order that they may be reconciled as to their resurrection at the last day. (Last days of the old law which was allowed to continue till A. D. 70, see last days.)

There shall be a resurrection of the dead, both of the just and of the unjust. We have noticed that all who lived under the old law of sacrifice and in obedience to it, were those of the resurrection of the just, but when the old law came to an end, in other words died, all flesh became dead with it. Christ being the fulfillment of the law of the flesh is come to be the resurrection in the flesh for he says, I am the resurrection and the life, and he that cometh unto me I will in no wise cast out, and he that believeth in me hath everlasting life. This is used in the present tense.

Now ye are clean through the word which I have spoken unto you, abide in me and I in you. As the Father hath loved me, so have I loved you, abide in my love, and if the spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you; and if his spirit dwelleth in you, then is the body dead because of sin; if the body then is dead because of sin, then you are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you; and if the spirit of God dwell in you; then are ye buried with him in baptism. If then being buried with him, ye are also risen with him.

Ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you (Romans 8:9-10) and risen with him (Colossians 2:12-13) whereby we know that we are his children, because we have passed from death unto life.

We should give particular attention to these quotations as they mean everything to every human being as to whether we *know* if this spirit of the life of the

power of the resurrection has been born within us, and that it is still alive. To be absent of this knowledge, means sufficient to say that we do not have it. All must come to a saving knowledge and abide in it if they would live; we must cease from sin or lose our eternal life.

We have already mentioned that at the ending of the old law, the time was set for the ending of sin in the flesh, and the flesh being sin itself. Thus all men died, as Christ said: Ye are all dead, who had not accepted of his spirit.

If then they were dead and Christ was able to give life, for we should not fail to notice that he always used the present tense in speaking on this subject. Now we ask the question, What name should we apply for this process or change that he made and makes all the way down through the centuries, of bringing the dead to life, if we do not call it a resurrection. If we then call it a resurrection, the question again is, What is it a resurrection of? Since their bodies were alive, but yet they were declared to be dead? These bodies of flesh were only ghosts, representative of an absent soul or life which none could give but Christ. Hence these bodies were not justified, as not having that spirit of justification and life. Thus we recognize the class of the unjust, which are dead and must be resurrected as above stated. In this great change we should be able to see at the termination of the old law a mighty host of walking skeletons or ghosts upon the earth.

Ezekiel describes this scene as the Valley of Dry Bones, and which he saw coming forth, bone to bone

and being clothed with flesh and the breath of life entering therein; we should again be able to see the resurrection of the unjust which must and can only occur in the living body of flesh, and means giving animation to the soul, at which time the soul becomes immortal.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God; and let not sin reign in your mortal bodies, but yield yourselves unto God, as those that are alive from the dead. For I will put my spirit in you and ye shall live.

The resurrection in point of time is similar to some other subjects already discussed, it beginning with the resurrection of Christ as being the first fruits of them that slept, being the first resurrection inclusive of all them which slept; and afterwards them that lived in the body he made alive by the spirit of adoption, as on the day of Pentecost and which spirit he gives to the world that all may come from death unto life, for it is not his will that any should perish, and as many as come unto him he gives to eat of the bread of life. For he says, I am the bread of life, and whoso eateth my flesh and drinketh my blood, hath eternal life. This we should notice is in the present tense also, meaning all that doeth the things he did, and suffer the death that he suffered, shall have life eternal with him. We may not be able to do all the things that he hath done, nor required to do as he did, but we must have that spirit of consecration as to have our mortal bodies subdued unto the will of God, and his spirit enthroned within, whereby we know that we have passed from

death unto life. This is the second resurrection or the resurrection of the unjust, for while we were yet sinners, Christ died for us, and redeemed us unto himself.

And some of these of the resurrection of the unjust shall be resurrected to everlasting life, while others to everlasting shame and contempt. (Daniel 12:2.)

Christ giving to all the spirit of his resurrection that comes to him in a right and acceptable way; but having been born again, does not free man from the temptations of the sins in the flesh, for he is yet subject to all the passions belonging to human nature and the flesh. But here man is free; he can either follow the lamb whithersoever he leadeth, which will finally when he leaves his tenement of clay give him a home with the ransomed that are saved unto eternal life. Or if the man becomes weak and entangled with the things of the flesh and loses that sacred spark of celestial fire which was his right and title to that mansion above, he then dies again, being the second death and is in the same condition as before his resurrection only in more disgrace to his fellowman.

As having once tasted of the good things of the world to come, and then getting back into the beggarly elements of the world. Thus has he been resurrected unto shame and contempt, and having died the second death, being the death of the resurrection, which is the death of the soul thus being in the same state as he was before.

The question might be asked; If a man die the second death, can he again return to his saved condition? To this we answer, yes. By doing over again his first

works of repentance and prayer and receive anew the adoption of the spirit. But how hardly is this done, for the reproach of shame and disgrace has seized upon him, and he has taken with him seven spirits more evil than the one before, and the last stage of that man in life is worse than the first.

Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. (I. Peter 1:3.)

This resurrection is still going on and the same invitation is given over and over to come and partake of the water of life and be saved. This is the watchery from every regenerated heart, and the truth is, that it is the only way whereby man may be saved. This was the invitation given by Christ; it has been going on all through the ages, and will continue on down through the ages of time.

In considering this subject like the previous one, we again meet the same condition as in the marriage supper. While the day of the resurrection as spoken of ends here, nevertheless it does not mean that there will be no more resurrected, but the masses of the world, the sea and they that are in them, and death and hell will have given up their dead and the resurrection will virtually have passed, the day in which evil predominated and the righteous were trodden under the foot of the hosts of sin.

In consideration of the above named dates as being the resurrection day, nevertheless this subject like the one previous, has no termination marked to man so long as he has his existence in the tabernacle of flesh. But this period also, as the previous one, only marks out the time of the great day in which the world, as in controlling power, is being brought back from the predominating power of death as in sin, to the Ancient of Days in which the saints of life reign supreme.

But Christ hath not yet ascended into the heavens, for David seeth himself in company with the Lord until their enemies are made their footstool and the restitution of all things be accomplished. Then cometh the end, when he shall have delivered up the kingdom unto God, even the Father, when he shall have put down all rule and all authority and power, for he must reign until he hath put all enemies under his feet and the last enemy is death. The soul that sinneth it shall die. We must not forget to carry the thought with us that Christ conquered death and the grave; and unto all who believe in him there is no death. O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin, but thanks be to God who giveth us the victory through our Lord Jesus Christ. (I. Corinthians 15: 55-57.)

In this quotation it is plainly set forth that we already have the victory over death while yet in this body, so that there is no more death to those who live in the spirit of the resurrection having begotten within them the knowledge of eternal life.

But all have not yet accepted this resurrection and life, so it is in this period as above named that this work of restitution is going on. But the *end* as mentioned in the quotation must be considered as having

been accomplished already, and the work of redemption completed. They who receive the spirit of life while in the flesh, are caught up to meet the Lord in the air, and receive a spirit body such as pleaseth the Lord to give; while their ghosts of flesh return to the earth from which it came.

This is the only resurrection to all mankind. So we hope that we all realize what it means to be without it.

THE HOLY GHOST.

REFERENCES.

Then said he: Lo, I am come to do thy will, O God. He taketh away the first that he may establish the second, by the which will we are sanctified through the offering of his body once for all: Whereof the Holy Ghost is also a witness unto us, for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them. (Hebrews 10:9-16.)

God bearing them witness, both with signs and wonders and divers miracles, and gifts of the Holy Ghost, according to his own will. (Hebrews 2: 3, 4.)

The Holy Ghost Before Christ.

For David himself said By the Holy Ghost the Lord said unto my Lord. (Mark 12:36.)

John the Baptist was filled with the Holy Ghost. (Luke 1:15.)

And the power of the Holy Ghost shall come unto thee, and the power of the most high shall overshadow thee. (Luke 1:35.) And Elizabeth was filled with the Holy Ghost. (Luke 1:41.)

And his father Zacharias was filled with the Holy Ghost. (Luke 1:67.)

And the Holy Ghost was with Simeon. (Luke 2: 25, 26.)

And the Holy Ghost descended on him, in bodily shape like a dove. (Luke 3:22.)

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. (John 14:26.)

No man can say that Jesus is the Lord, but by the Holy Ghost. (I. Corinthians 12:3.)

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. (Romans 15:13.)

If ye love me keep my commandments, and I will pray the Father and he will give you another comforter that he may abide with you forever. (John 14: 15-16.)

And the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance. (John 14: 26. (14: 12).)

Yet a little while and the world seeth me no more, but ye see me. (John 14:19.) But if ye ask anything in my name I will do it. (Verse 14.)

For lo, I am with you alway, even unto the end of the world. (Matthew 28: 20.)

But when the comforter is come, whom I will send unto you from the Father, he shall testify of me. (John 15:26.)

And Christ speaks to us through the Holy Ghost. (Acts 1:2.)

Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. Ye must be born again. (John 3:5-7. Verses 3-9.)

The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (Romans 5:5.)

Behold the days come that I will make a new covenant with the house of Israel and with the house of Judah. (Jeremiah 31:31.)

Their sins and their iniquities I will remember no more. In that he saith a new covenent, he hath made the first old. (Hebrews 8:12-13; 13:24.)

COMMENTS.

The Holy Ghost is the representative of the third member of the Godhead, consisting of God, the Son, and the Holy Ghost.

God being the Father the Creator and the preserver of all things, and is known among men as the *spirit of love*, who is also the originator of all things.

The Son, being in subordinance to the Father, yet sharing the same degree of authority, is recognized as the mediator, the manifestor, the councilor, the interpreter, and the ensample, and is seen among men in the personage of Christ and his followers with God, is the dictator of the ruling power in the world.

The Holy Ghost, known as the Comforter, the Leader, the Revealer, the Secret Voice, the Fire and

the New Name which is the new covenant and which should be recognized among men as the executive power.

These three in the spirit life as manifested in the flesh, indicate love, explained and put into effect. The first two of them are not effective unto salvation without the presence of the third; for in these two, man is only justified as in the sight of the old law, which became perfected in the new covenant through the adoption of the spirit which is the Holy Ghost. Thus we must recognize that without the presence of the functional powers of this great third factor of the Godhead, that man is but the ghost of flesh without spirit, and is numbered in the valley of dry bones, and must receive the spirit of power which is the Holy Ghost, and which spirit is the body of life, in the world to come, if he intends himself to be numbered with those of the living and to enjoy the blessedness of a future eternal life.

In considering the qualities belonging to this subject we shall say that the comforter in the fulfilling of its mission, as the meaning of the word designates does its work in that undescribable manner that they only who are its happy recipients understand its meaning and power.

Its coming and going, is as the wind which Christ described to Nicodemus. It cometh from whence we know not, and at a time when we think not, and whither it goeth we see not, neither do we understand. But one thing that we do know, that in repentance of soul, his presence and assurance is there; that he

hears our voice and that we are received as his children, and the concessions made are acceptable and our names are written in the book of his kingdom.

And following this reception he appears in many various places and times; in times of trouble and sorrow; in times of temptation and depressions; in times of joyous occasions and meetings of our friends; this great supreme and supernatural influence of uncontrollable peace and power dominates the soul of our being, giving the peace of mind and consolation, that the world cannot give; thus he acts as the great com-He guides our ways in times of temptation, he speaks to us in times of trouble, he watches over us in times of danger, he is a power against the evil doer and transgressor; a discerner of good and evil, and rebukes the flames of fire; he is fearless as a raging sea, and the depth of his love is as the fathomless ocean; what can be compared to him, or who would dare to be without him; his name is too sacred for idle talk, and his presence too serene for worldly pleasure.

He sheds the love of God abroad in our hearts and speaks our sins forgiven.

In further consideration of this subject we would desire to call the attention of our readers to the thought as to how the spirit of the world to-day would acquiesce with the spirit of our subject as we have endeavored to briefly describe. We admit that God and his word are known over the lands of civilization; if then they are as well known as is generally supposed, why, or where does the world of iniquity that is abounding in these lands come from? The only answer that we

can give is that the masses of the people so greatly misunderstand the Scriptures as to have almost entirely lost sight of the all-important functions of this subject, which is the life-giving power and without it there is no remission of sins, hence no life eternal. This subject we must understand to be the witness by which we know that we have eternal life.

If we are absent of this witness, which is the new name, how, or whereby shall we be recognized as having a right or title to the heavenly mansion of life.

Without a resurrection there is no life, and without a witness there is no resurrection; and this is the witness that he giveth, that we have passed from death unto life.

But where is the power of this witness in the world to-day? We must confess that its presence is yet recognizable in some of the denominations, but that its power, we think, is disappearing. What then is the world to expect of this waning condition, if there be no recruiting in this great subject. Do we wonder that the prophet in his vision of this age, saw every living soul in the sea dead, dead in sin and trespass, nothing but their ghosts of flesh walking the earth without a ray of life or immortality of soul within.

PURGATORY.

REFERENCES.

Josiah in the eighth year of his reign began to purge Judah and Jerusalem. (II. Chronicles 34:1-3.)

Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow. (Psalms 51:7.)

As our transgressions thou shalt purge them away. (Psalms 65: 3.)

I will purely purge away thy dross. (Isaiah 1:25.)

I will purge out from among you the rebels. (Ezekiel 20:38.)

Seven days shall they purge the altar and purify it. (Ezekiel 43:26.)

And some of them of understanding shall fall, to purge and try them. (Daniel 11:35.)

He shall purify and purge the sins of Levi. (Malachi 3:3.)

The blood of Christ purge your conscience from dead works, to serve the living God. (Hebrews 9:13, 14.)

Whose fan is in his hand, and he will thoroughly purge his floor, and burn the chaff with unquenchable fire. (Matthew 3: 12, (11).)

Every branch that beareth fruit he purgeth it that it may bring forth more fruit. (John 15:12.)

The fire shall try every man's work of what sort it is (I. Corinthians 3:13.)

Five times received I forty stripes save one. (II. Corinthians 11:24-26.)

If a man purge himself from these he shall be a vessel unto horor, sanctified. (II. Timothy 2:21) (14-16).)

Purge out the old leaven that ye may be a new lump. (I. Corinthians 5:7.)

There is a sin not unto death. (John 5:16-18.)

When he had purged our sins sat down on the right hand of the majesty on high. (Hebrews 1:3.)

COMMENTS.

The doctrine of this subject is usually accredited as belonging to the Roman Church; the word as applied means a place of purging or preparing, and is considered by that Church, as we understand, as meaning a period of time after the ghost of mortality has passed away and the soul awakens in some spiritual realm to receive some punishment for a time for not being a true and loyal servant, etc.

This view would be credible were we to consider the Scriptures from a mortal standpoint, as is done by that Church, and we beg to say that the general established orthodoxy of the Protestant denominations would also establish this doctrine were they to follow some of their own doctrine to a conclusion. But we do not intend to waste time and space on a subject which is not correct, to argue it. We do not exactly understand when the present system of doctrine came to be recognized, for we are under the impression that the primitive Roman Church had this phase of doctrine correct, but not as it exists to-day. For now let us consider. The word of God strictly tells us that we are to crucify the old man, which is sin in the flesh and to die in Christ as being made free from sin; yet at the same time we are not passed from mortal temptation, upon which we too often yield. This puts us in a position of repentance or place where we must receive a cleansing process; the term used as being purged again from our transgressions. Hence, the place where we get into is Purgatory, a place of purging.

This, of course, occurs after death, but not the death of the body, but the crucified death unto Christ, as having died in him unto righteousness. So that the word may be correctly used when applied to those whose hearts have been renewed unto the spirit of life who then are surrounded by trials and temptations, even though they do not yield unto the sin that is unto death, but we shall be tried as by fire and purged from every sin, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Christ having suffered and died for us, thereby purged us from our sins, so we being purged from our sins, enter into his life and receive our trials and purgings, as he received his.

This form of doctrine we are inclined to think was in the Church of the early saints as we said and upon which any one of the Church met with trials or persecutions, the prayers of the Church and ministry were always made, and which is an established custom in the Protestant churches to-day. This feature of God's worship was probably carried down through the centuries till to-day. The heretic churches, and in fact all the Protestant churches are survivors of this primitive form of doctrine.

Prayers for the dead in Christ are continually being made as has been the custom all the way down through the centuries from Christ and the apostles, who taught this form of doctrine. The effectual fervent prayer of the righteous availeth much. Many quotations could be given in support of this as being in harmony with the divine will, although the Protes-

tant churches do not seem to understand making use of the term as being applicable to some of their own doctrine, or at least do not use it.

The Protestant churches do not regard this phase of purgatorial doctrine as seen in the present Romish Church with any degree of soundness.

But rather look upon it as a phase of mere fanaticism and only belonging to the present system of the Roman Church, who wrongly imply its meaning. They interpret the word death to mean, that of the mortal body. Thus in transposing Purgatory (the place of purging) from the spiritual condition as being dead with Christ against sin, to the temporal condition as being dead in the body. Hence they offer up prayers for the immortal instead of the mortal, as the Protestants have it.

Now, since we have proven that the unrighteous and the wicked are as flowers and the grass of the field which to-day is and to-morrow is not, and that the righteous enter at once into their eternal abode of happiness forever, we then ask the question, Of what value is prayer for either the righteous or the unrighteous when they have passed from the stage of mortality to their unchangeable home?

This change took place during the schism in the Church during the thirteenth and fourteenth centuries, upon which time the ancient doctrine and Church came to be called the Protestant by the reformers (Catholics) who came to exceed in number the former.

The change at this time was a complete revolution of doctrine, the schism in the old Church brought

Hell 241

about what is now the Catholic Church, which was formed by the civil authority of France, under King Philip the Fair, at Lyons, 1305; and it being carried by civil authority under the leadership of France, soon came in power and thence carried with it the ancient name and honors; and through this period sometime some of the wrong doctrines that the Protestant churches now hold, was also changed to what they are to-day and which need correction. So we understand that the Protestant Church to-day is a similarity in faith of the Ancient Roman Church, in fact, it is the same Church perpetuated down through the centuries. While the present Roman Church is the newly established Church at the time already mentioned.

So the subject under discussion is one of reality when properly applied. If the reader will observe the references to this subject closely, he will notice that the purging system was always applied to God's children when they had gone into transgressions, but not beyond recall. For when they went beyond recall, God always brought judgments against them.

So the Christian nations should take warning today and consider themselves so deep in iniquity that they cannot be brought back by purging alone and that there is a judgment that is awaiting their cup of iniquity.

HELL.

REFERENCES.

For a fire is kindled in mine anger and shall burn unto the lowest hell and shall consume the earth with her increase and set on fire the foundations of the mountains. (Deuteronomy 32:22-26.)

The sorrows of hell compassed me about, the snares of death prevented me: In my distress I called upon the Lord and cried to my God, and he did hear my voice out of his temple; he took me, he drew me out of many waters, he delivered me from my strong enemy that hated me. (II. Samuel 22:6, 7, 17, 18.)

Hell is naked before him, and destruction hath no covering. (Job 26:6.)

The wicked shall be turned into hell, and all nations that forget God. (Psalms 9: 17.)

Thou wilt not leave my soul in hell. (Psalms 16: 10.)

The sorrows of hell compassed me, and the pains of death got hold upon me. I found trouble and sorrow. Then called I upon the name of the Lord and he helped me, and delivered by soul from death, mine eyes from tears, and my feet from falling. (Psalms 116: 3-8.)

If I make my bed in hell, behold thou art there. (Psalms 139:8)

Her house is the way to hell, going down to the chambers of death. (Proverbs 7:27.)

He knoweth not that the dead are there, and her guests are in the depth of hell. (Proverbs 9: 18.)

The ways of life is above to the wise, that he may depart from hell beneath. (Proverbs 15:24.)

Withhold not correction from the child, for if thou beatest him with the rod he shall not die; thou shalt

Hell 243

beat him with the rod, and shalt deliver his soul from hell. (Proverbs 23:13, 14.)

Because ye have said, We have made a covenant with death and an agreement with hell, when the overflowing scourge shall pass through, it shall not come unto us. But your covenant with death shall be annulled and your agreement with hell shall not stand. (Isaiah 28:15, 18.)

And thou wentest to the king with ointments and didst increase thy perfumes and didst send thy messengers afar off and didst debase thyself even unto hell. (Isaiah 51:9-11.)

I made the nations shake at the sound of his fall, when I cast him down to hell with them that descend into the pit. (Ezekiel 31:16-17.)

The strong among the mighty shall speak to him out of the midst of hell with them that help him. (Ezekiel 32:21, 27.)

Though they dig into hell, thence shall mine hand take them. (Amos 9:2.)

I cried by reason of my affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice, and brought my life up from corruption. (Jonah 2: 2, 6.)

Because he transgresseth with wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell and is as death and cannot be satisfied. (Habbakkuk 2:5.)

Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire. (Matthew 5:22.)

Better to lose one of thy members than that thy whole body should be cast into hell. (Matthew 5: 29-30.)

Fear not him who is able to kill the body, but fear ye him who is able to destroy both soul and body in hell. (Matthew 10:28; Luke 12:5.)

But thou Capernaum, which art exalted unto heaven shall be brought down to hell. (Matthew 11: 23; Luke 10:15.)

Thou art Peter, and upon this rock will I build my church and the gates of hell shall not prevail against it.(Matthew 16:18.)

If thine eye offend thee pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. (Matthew 18:9.)

Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. (Matthew 23:15.)

And in hell he lifted up his eyes being in torments and seeing Abraham afar off, and Lazarus in his bosom. (Luke 16:23.)

The tongue setteth on fire the course of nature, and it is set on fire of hell. (James 3:6.)

For if God spared not the angels that sinned but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment. (II. Peter 2:4.)

I am he that have the keys of hell and death. (Revelation 1:18.)

Hell 245

And I looked and behold, a pale horse and his name that sat on him was death, and hell followed with him. (Revelation 6:8.)

And death and hell delivered up the dead which were in them and they were judged every man according to their works. (Revelation 20: 13, 14.)

COMMENTS.

This subject is one that engages the mind of every reader in wondering and questioning as to how or what or when this condition exists and the importance of its understanding well deserve attention.

It, like a few other subjects mentioned in this volume, has drifted into a wrong channel. This we think was done at the same time that the doctrine of purgatory was changed. But we are inclined to think that there was always some division that existed in the primitive Church that never was satisfactory to all.

But that the ideas as are now generally accepted on this subject was one of the articles that constituted the schism in the Church and which found its way later on in the Protestant Church.

This place of hell we shall at once say is the condition of sin that exists in the mortal body. This condition of sin and iniquity began with the law of Moses and occupies the same position throughout the old and new dispensations until hell and death shall be cast into the lake of fire which will close the present dispensation.

The two subjects, hell and death, travel hand in hand with each other. Death meaning the extinction

of the soul and hell means the punishment inflicted in the loss of the soul; both have their existence in the mortal body and terminate with the transit of the body from life, or by the resurrection through the gift of the Holy Ghost; also in the mortal.

It would be well for the reader to bear in mind the fact that in the prophetical writings and also in Christ's teachings that the term death, when used, does not mean the death of the body, but means the death of the soul, as being dead in sin and trespass; as in the case of Lazarus and the maid; in both cases Christ said, they are not dead, but sleepeth.

It is also seen in the Old Testament Scriptures that when the righteous died they call it sleeping and the wicked were buried.

Christ called those who were in sin dead. This did not mean their bodies, because they still lived on, and as man has but two spirits, the soul and the flesh, so it must have been the soul that was dead.

This subject throughout the whole Bible must be interpreted as occupying the same place and if the Bible student wishes to make a success in the understanding of the Scriptures he must accept of the location which we assign to it, in this chapter.

The sorrows of death compassed me and the pains of hell got hold upon me; I found trouble and sorrow, then called I upon the name of the Lord, and he helped me and delivered my soul from death, mine eyes from tears and my feet from falling.

In this quotation we should observe several thoughts; in the first place David had gone into trans-

Hell 247

gressions, and which was conducive of enemies in his kingdom, and these enemies that arose in his kingdom brought him to realize the condition of his soul and after solemn repentance he utters these remarkable words.

In these words he has recognized himself as having been in hell, and his soul as having been in the pit of eternal death.

He tells us what hell is like; for he says that he had pains and troubles and sorrows and his eyes were full of tears and his feet were falling under him.

This is the condition of the one who has gone the way of death and sin, which means death of the soul, and has entered hell, for we have already shown that the immortal soul or spirit does not exist in the body of sin. The condition then of sin which is unto death, while we are yet in the mortal body is the same condition that Christ spoke of when he said, Ye are all dead in trespasses and sin, as is also meant in the many similar quotations in the Bible. If then David named this condition of man that exists between the death of soul and the death of mortal body, as hell in which he was and from his cries unto the Lord was delivered, the question then should arise, why, or upon what grounds do we attempt to change this condition of spirit to mean after the mortal death. If we make this change, then we ask. What name shall we apply to the condition of the spirit which David describes? Again, if hell is a condition of spirit after the mortal death, how could David have come forth and described it? But David is not the only one who speaks of being in this

terrible condition, for we must remember Jonah how he cried from the belly of hell and how that the Lord delivered him.

Solomon also speaks of hell, in which he says, her house is the way of hell, going down to the chambers of death; in this quotation Solomon is speaking of the ways of the world which he calls her house and following her ways man is led to pits of hell and death.

Hell is naked before him and destruction hath no covering. We see two principal phases for consideration in this quotation. First, when we consider God as dwelling in man, and from this point of view seeing the naked condition that exists in sinful man without a protection to cover his naked iniquities, that is, there is no death or grave of the mortal between to hide him from public view, we then should recognize hell as naked before him. And the second, that destruction is without a covering (to destroy a thing means to put it out of existence) and without covering means that destruction is open to both soul and body. As it is also written, fear ye him who is able to destroy both soul and body in hell. Here we see where this work of destruction goes on. The Lord says here that he will destroy both soul and body, when it enters upon the condition that David was, unless it would repent, and life being the only time for repentance. So it must be in life that this destruction of soul takes place. If not, why did David repent?

The sinful condition then, in which man enters or permits himself to remain, is called hell, and in which place his soul is destroyed. This would be impossible Hell 249

to be done in the grave of the body, where there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. (Ecclesiastes 9:10.) In this language we should be able to understand that man's existence ceases with the grave, except those who are born into the resurrection by the renewing of their spirit by the Holy Ghost.

Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Here Christ is speaking to the scribes and Pharisees. He tells them that they are the children of hell and that they are scouring the country to drag others into hell with them and make them worse than they themselves. Here we ask, How could this Scripture be construed as meaning after the mortal stage of life.

How could there be degrees of wickedness, where there is no knowledge; this, like the other has its sphere of action in the mortal life and occupying the place or space of time already designated.

Thou art Peter, and upon this rock I will build my Church and the gates of hell shall not prevail against it.

The first thought that might arise here is, if hell is after the death of the body, what was the import of a saying like this from Christ, for how could hell have opened her gates and come back to prevail against the Church; the idea here again supports our original theory, that the inhabitants of hell, the scribes and the hypocrites, who compassed sea and land to make a proselyte will break down the walls of Christ's Church

and kingdom if possible, but the decree is that they are not able to prevail for Christ's Church will finally triumph over hell and the grave as it is written. Did not Christ set the judgment against these scribes and hypocrites who were then in hell? and is not the resurrection going on until all will have been resurrected from this dead state of sin?

And death and hell delivered up the dead which were in them, and they were judged every man according to their works.

Here is another scripture that is a barrier to the general established orthodoxy, that the wicked will be turned into hell after death of the body and remain there forever. This scripture flatly contradicts any such a thing as being in hell forever.

Here let the reader take notice, that either the Protestant orthodoxy must yield this point of doctrine to the ancient doctrine as herein represented or to the Roman Church, allowing a time for the punishment of souls, and then be brought into resurrection and be judged; this condition to the Roman means purgatory and to the Protestant hell, both the same place, but why does the Protestant say that he remains in hell forever, when it is positively declared that hell shall have a resurrection.

Now to our readers of all churches, you are in the same boat on that point of doctrine for all are wrong. We must go back and adopt the ancient theology on these various points. The time is here when it is time for these things to be corrected.

Hell 251

Turning to the quotation we again repeat that death means that of the soul, which is sin, and hell, as its companion, and both in the living body as before explained.

Now, we all like to repeat the Lord's prayer and say, thy kingdom come and thy will be done in earth as in heaven, and as soon as we finish we are heard to say (in equality) that the Lord will come one of these days in clouds and reign fire and brimstone and consume the earth with its inhabitants and thence be in hell forever. Now such gross abuses of the word of God and religion have been the cause of Zion going into captivity and the world into infidelity and idolatry.

Accept the word as it explains itself to us and there will be no need of going astray. And we do not hesitate to say that there is not a single quotation of hell in the Scriptures that does mean after the death of the body.

The great staff of support to the present orthodoxy on this subject is the parable of the rich man and Lazarus. (Luke 16:19-31.)

Now, it must be understood that in the parables that material objects are used to illustrate a spiritual condition. Christ was here representing a change from the old dispensation to the new in which there was a great change to take place.

The death of the old covenant he illustrated by the death of the rich man and Lazarus. Now you should notice that Christ does not say that they were resurrected as when applied to man, but they simply worked in their new condition just as the New Testament

come forth, they both died, the one died in the old covenant, which died A. D. 70, because he would not accept the new. The other died in the crucified flesh of the new, which is eternal life.

These deaths, of course, do not mean mortal deaths. This whole parable must be transposed from the natural to the spiritual which would be too lengthy for this volume, but the reader should be able to do this sufficiently to convince himself of its location.

The word punishment does not seem to be given its proper meaning by many. So we will here give the Bible definition, and which should be carefully considered.

Them that know not God and obey not the gospel of our Lord Jesus Christ shall be punished with an everlasting *destruction* from the presence of the Lord, and from the glory of his power. (II. Thessalonians 1: 8-9.)

Whither shall I flee from thy presence. If I make my bed in hell, behold thou art there. So we find no place without God's presence. (Psalms 139:7-12.)

Yes, it is true that the world will be burned with fire and brimstone, but what fire does it mean. We look for a definition and we find, "My word is fire in thy mouth," this is the fire that will consume the world.

Brimstone, an element having the power of suffocation, has reference to the Holy Ghost, who has power to smite even unto death.

And I looked and behold a pale horse; and his name that sat on him was death, and hell followed with him. (Revelation 6:8.)

Hell 253

In noticing this quotation which was the opening of the fourth seal, which we must remember is the event and condition that took place in the world in the first century A. D. 70, and these conditions as set forth then, to be conquered are such that follow down through the centuries.

Thus the condition of hell and death underwent its change from the old to the new law the same as the rest of the conditions set forth in the laws. The old law had its covenant with hell and death so the new law also has its decrees set forth, for the disobedient which is, that hell and death give up the dead that are in them through the spirit of repentance, the same as it gave up Jonah and David.

How could this be possible for hell to mean after the death of the body?

How could there be either repentance or punishment after mortality where there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest?

This being the great day of the resurrection in which hell and death are giving up their dead and will last until earth's most remotest nations shall know the Lord. This being true, we ask, how could it be possible for hell to exist forever if it was after death? We can only answer that there is no hell, no existence, and no resurrection to the *evil* one when they have passed the state of mortality. The time for the unjust is cut off, they have no promise of one minute of time, neither in this life nor in the world to come; the present moment is all they have. But the righteous live on.

To them who are born of the spirit, there is no death; The sun of their mortality will go down, but they only shine more bright upon another shore.

THE SECOND DEATH.

REFERENCES.

By one man sin entered into the world, and death by sin, so death passed upon all men. (Romans 5:12, 13.)

Nevertheless death reigned from Adam to Moses, even over them that had not sinned. (Romans 5:14.)

As in Adam all die, even so in Christ shall all be made alive. (I. Corinthians 15:22.)

Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power. (Revelation 20:6.)

He that overcometh shall not be hurt of the second death. (Revelation 2:11.)

Drought and heat consume the snow waters; so doth the grave consume those who have sinned. (Job 14:19.)

But the fearful and unbelieving, and the abominable and murderers, and all whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, this is the second death. (Revelation 21:8.)

And death and hell were cast into the lake of fire, this is the second death. (Revelation 20: 14.)

And the name of him that sat upon the pale horse was death. (Revelation 6:7, 8.)

The wages of sin is death, but the gift of God is life eternal. (Romans 6:23.)

The soul that sinneth it shall die. (Ezekiel 18:24.) Why will ye die. (Jeremiah 27:13; Ezekiel 18:31, 33.)

Lust bringeth forth sin, and sin bringeth forth death. (James 1:15.)

Every soul which will not hear that prophet shall be destroyed. (Acts 3:23.)

Every living soul died in the sea. (Revelation 16: 3.)

Fear ye him that is able to destroy both soul and body. (Matthew 10:28.)

Them that know not God or obey not the Gospel shall be punished with an everlasting destruction from the presence of the Lord. (II. Thessalonians 1:8, 9.)

And they shall sleep a perpetual sleep, and not awake, saith the King, whose name is the Lord of hosts. (Jeremiah 51:39,54.)

It is high time to wake out of sleep. (Romans 13: 11.)

Sin hath reigned unto death, even so might grace reign unto eternal life. (Romans 5:21.)

The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. (Romans 8:2.)

To be carnally minded is death. (Romans 8:6.)

If ye live after the flesh ye shall die. (Romans 8: 13.)

All flesh is grass. (Isaiah 40:6-8.)

Woe unto them for they have gone the way of Cain, twice dead, plucked up by the roots. (Jude 11:

12.) Dead in trespasses and sins. (Ephesians 2:1; Collossians 2:13.)

If I am in heaven or hell, thou art there. (Psalms 139:8.)

Those who are brute beasts. (Jude 10; II. Peter 2:10-12.)

Destruction hath no covering. (Job 26:6.)

Man that is in honor and understandeth not, is like the beast that perisheth. (Psalms 49:20.)

There is no work, nor device, nor knowledge, nor wisdom in the grave where thou goest. (Ecclesiastes 9:10.)

COMMENTS.

This subject, like some others in this volume, is not generally understood and which we consider as difficult of understanding.

As in Adam, all men die. Adam the first to receive the spirit of eternal life, and the command against transgression, that on the day that he would sin, he should die. This means the breath of life that God blew into him should be cut off; for we should not fail to see that God blew his own breath into him, and the breath of God being eternal, gave to the animal man, an immortal soul. Now when God gave man his immortal soul, he also gave him knowledge how to keep and preserve that soul; he also told him how he could kill that soul instantly; so the matter then of preserving that soul was entirely with Adam, who is a representative of all flesh. But Adam (the flesh) did that which brought death upon his soul. So in Adam

the soul of all men died. This same penalty is existing to-day and will continue forever. But during the stage of man in the world there was a provide made for his redemption from the sin unto death.

First was the law which commanded obedience, and the promise of a resurrection to all who complied with its requirements. But that they must sleep awhile in the grave and awaiting their time for the redeemer to come and bring them forth out of their graves unto life eternal, no more to be tempted and tried, but to live with God through the eternal ages. This is the first resurrection, being that of the first death. But to the sons of transgression who died in their iniquities during that period, having committed the sin of death, there is no resurrection promised; neither in the closing of that dispensation, nor this one, nor any other time to come.

But they shall sleep a perpetual sleep from which they never shall awake. For as drought and heat consume the snow waters, so doth the grave consume those who have sinned. (Job 24: 19.)

The old law, as now having been set aside by the redeemer who was to come, he not only brought the righteous forth who were sleeping in their tombs, but also he became the resurrection to the living, to every soul who would accept him as their redeemer; thus he put away the stage of death, and sleeping in the grave.

Then was brought to pass the saying, O death, where is thy victory? O grave, where is thy sting? So all have now gotten the victory over sin (which is

death) and the grave (which is hell) and the awaiting of a future resurrection.

But now, as it was in the time of the old law, there are some who do accept the invitation, but who will dare to go down in transgression and iniquities, rejecting the blessed message of eternal life that is offered to all. Come all ye unto me and I will give you life; life eternal, which they who travel the rounds of sin and folly do not receive.

These of course, not having life, must be living in death; death of the soul, for, what other death could there be. This is the second death; the refusal to come into the kingdom of life. The rejection of Christ is the second death within itself. (Revelation 21:8.) They are destitute of life, because the ransom is paid and the old law and resurrection is passed, which was the first.

Now we say again that Christ has already given his life as a ransom to free us from the laws of sin and death; also from a future resurrection, for where there is no death, there can be no resurrection.

We then who receive him are made heirs of life having already received the resurrection from the dead and living in newness of life.

If we then, having been resurrected in the spirit of Christ, and bearing the image of the heavenly as also that of the mortal; if we then fall into temptations of the world, yielding our members unto sin and thus becoming the servants of sin; we then pass again into the stage of death; this also is the second death. (Revelation 20: 14.) This quotation has reference to indi-

viduals as well as to nations, for "The soul that sinneth it shall die." This quotation in its various forms has been written applicable for every dispensation and all time to come.

But we are in the day of the resurrection; and while the soul that sins does die, the second death, nevertheless the invitation is still extended to whosoever will may yet partake of the bread and water of life, even though he has died the second death, the invitation is still extended, and the time will never come when this opportunity will close; so long as man remains in the flesh he has the opportunity of returning to God and live.

The atonement that was made for all by Christ closed the door of the marriage feast A. D. 74 against the old covenant of sacrifices for sin. And for that day and time the following scripture was written:

Seal not the prophecy of the sayings of this book, for the *time is at hand*. He that is unjust let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still. And behold I come quickly and my reward is with me, to give every man according as his work shall be. (Revelation 22: 1-21.)

This we must understand to be the passing away of the old covenant (the old heaven). The above date being the last limit of time that was given for all men to put away sacrifices for sin, and to reign in everlasting righteousness, etc. (Daniel 9:24.) Every living being died and was cut off from a future resurrection,

except, that in the living body, through Christ, by the gift of the Holy Ghost; and from which resurrection there is no more death, except the second death which has power over sin, and may entice the resurrected soul while he is yet in the flesh into sin. Here is where the battle of life comes in, for the soul who has received the resurrection unto life eternal to live the purified life as one having been raised from the dead; and for that soul to enter again into sin, means that he has died the second death. Now here is where a certain reproach is heralded at certain persons, or even denominations, as having to do its members over again and again.

We might ask this question whether it is better to do one over, or never to do them at all? Or in other words, is it better to rescue one from the second death, than never rescue them at all? Again, is it not the strongest evidence that can be produced of the reality that is in the resurrecting power to save, when one will return again and again, to partake of that heavenly food?

Why do they? Because they know its reality. This we cannot help but confess to be one among the strongest evidences of the divine influence and power as abiding in man.

In further support of the theory, that those who have died the second death may return again to the kingdom and be saved, we offer yet a few quotations. First. And the gates of it shall not be shut at all by day, for there shall be no night there. (Revelation 21: 25.)

Second. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (Revelation 22:15.)

Third. But the fearful and unbelieving and the abominable, and the murderers, and the whoremongers, and the sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone; this is the second death. (Revelation 21:8.)

Fourth. I am the door; by me if any man enter in, he shall be saved and shall go in and out and find pasture. (John 10:9.)

Fifth. And there shall in no wise enter into it anything that defileth, neither anything that worketh abominations, or maketh a lie, but they which are written in the Lamb's book of life. (Revelation 21:27.)

Sixth. And the nations of them which are saved, shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.

In consideration of these six quotations, which all bear upon the same time and subject, let us notice some things that can be seen.

First, we should notice that it is the great city of God, as instituted in the world, that is meant in these quotations.

We now notice in the first quotation that the door or gates are never shut, giving as it were, the right of ingress and egress; if it were not so they would then be closed. Now we notice that those in quotation two, that are without the city, are the same ones that have died the second death, as in quotation three. In quotation four Christ represents himself as the gate, the way, the watchman; he tells us that he permits men to go in and come out. But while this is true, quotation five tells us that he permits none to enter except they who are washed and made clean, upon entering the door through him. We also notice that there are none outside that are clean, but all that are without are in the second death and dwell in the lake of fire.

In consideration of Chapter 20, as we have previously described, in viewing the nations of the world, that they came into the city in the early centuries of the Christian era, but nations, like men, will backslide, and, as a result, we have to-day a backslidden world, and is spiritually represented as being in the lake of fire to-day, the second death. But we feel very thankful that in quotation six, we see the world in a different sphere. The backslidden nations and the kings of the earth will have their robes washed and return to the city.

THE SABBATH DAY.

REFERENCES.

This month shall be the beginning of months to you. (Exodus 12:2.)

In the tenth day of this month they shall take to them every man a lamb according to his house, and ye shall keep it until the fourteenth day of the same month and shall kill it in the evening. (Exodus 12: 3, 6.) And this day shall be a day of memorial, ye shall keep it as a feast throughout your generation. (Exodus 12:14.)

Seven days shalt thou eat unleavened bread, beginning with the first day of the Passover, (which is the fourteenth day of the first month in the evening), and this first day to be a holy convocation and the seventh day to be a holy convocation (which is the twenty-first day of the first month) and this ordinance to be observed throughout your generations forever. (Exodus 12: 15-18.)

Six days shall ye gather it, but on the seventh day, which is the Sabbath, in it there shall be none. (Exodus 16: 26.)

The Lord hath given you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. (Exodus 16:29, 30.)

Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will to-day, and seeth that which ye will seeth; and that which remaineth over, lay up for you to be kept until the morning; which is the Sabbath, in it ye shall find none. (Exodus 16: 23-25.)

Remember the Sabbath day to keep it holy. (Exodus 20:8-11.)

Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations, and he that worketh on that day shall surely be put to death. (Exodus 31: 12-17.)

A man stoned to death for gathering sticks on the Sabbath day. (Numbers 15: 32-36.)

From even until even shall be your Sabbath. (Leviticus 23:32.)

Nehemiah remembers the Sabbath or holy day. (Nehemiah 10:31.)

Judas desecrates the Sabbath day and is corrected by Nehemiah. (13:15-22.)

Sabbath days polluted in the wilderness. (Ezekiel 20: 12-24.)

The Sabbath day profaned. (Ezekiel 22:8, 26.)

The time when the Sabbath days will be hallowed. (Ezekiel 44: 24; 46: 3.)

The Jews sought to kill Christ because he broke the Sabbath. (John 5:18.)

The Gentiles sought that the word be preached to them next Sabbath. (Acts 13:42.)

And on the Sabbath he went out of the city by a river side, where prayer was wont to be made. (Acts 16:13.)

And Paul reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks. (Acts 18:4.)

Jesus is Lord even of the Sabbath day. (Mark 2: 27, 28; Matthew 12: 6-8.)

COMMENTS.

The Sabbath day begins the first day of the week during this dispensation and which has been recognized as the holy day, in which all people are supposed to reverence as the day of sacred worship and to be hallowed as God's day of rest.

The creation of the Sabbath day was 1609 B. C. and 2451 A. M.

Having its origin with the Passover and Israel's exit out of the land of Egypt, being freed from Egyptian bondage by the miraculous slaying of the firstborn of the Egyptians by the angel of the Lord and their passage through the Red Sea. And we have no evidence in the Scriptures that there was any Sabbath before this time; but they, having no law, hence no Sabbath was required. This was the beginning of months unto the camp of Israel, also the beginning of the laws of God in the world and the beginning of a new epoch of time. This new epoch was the epoch of the law and prophecy and which law was to consist of one day in every seven to be kept a holy day unto God, and was to begin upon the same day that Israel came out of Egypt, and was to be kept in commemoration of that event. This day God set apart from the rest in order that the people might not forget him. This day was commanded to be kept holy and no servile work was to be done upon that day by neither man or beast, or master or servant, or visitor, or stranger, that is within thy gates.

This word servile means that there is a compensation paid or agreed upon or understood to be paid for labor. Such work as leading the ox to water, and all work of labor or like nature should be considered of the kind which is exempt from the Sabbath law; the doing of any work which could have been done in the six days, or any work that could be arranged to be done within six days; thus any necessary work done must be considered gratis; hence this prohibited paid labor of every kind by man or beast upon that day.

This command is first given direct to each individual as God says, *thou*, including the whole race of humanity and this means for all time.

After considering ourselves as living in obedience to that law, we must next consider that we have a charge, and that charge is to keep all those under our jurisdiction from violating this law. And that we are not relieved of the penalty of punishment by our own individual obedience to it. But we are just as responsible for the permission of any trespass that is permitted within our jurisdiction as we are of our individual transgression, when we permit them to go on. Even the stranger, who might be a boarder, or one who takes his meals or sleeps under our possessions or under the jurisdiction of our authorities, we are accountable if we permit that person to do servile work upon the Sabbath day. For six days shalt thou labor and do all thy work, but on the Sabbath day, thou shalt do no work, thou nor thy sons, nor thy daughters, nor thy servants, nor thy cattle, nor thy stranger that is within thy gates.

But we are to remember the Sabbath day to keep it holy, for verily my Sabbaths ye shall keep, for it is a sign between me and you, throughout your generations; and he that worketh on that day shall surely be put to death.

And while the children of Israel were in the wilderness, they found a man that was gathering sticks on the Sabbath day, and all the congregation brought him

without the camp and stoned him with stones and he died; as the Lord had commanded Moses. So the penalty for Sabbath breaking was death, both morally and spiritually; these terms are plainly written within the Scriptures and if we do not understand them and go astray, it is to our own eternal loss.

This law of strictness was in force during the old dispensation of the law and prophecies, but while that is true we must remember that we have no Scripture that changes its obedience or strictness.

Nevertheless while the law was in effect during that time, the penalty was not always met out immediately upon the transgression; and because the priests did not enforce this law strictly, they themselves became accountable for these transgressions, and not only them, but the whole Hebrew nation were made partakers of those sins, and upon which God invoked his wrath in numerous judgments against them, and not holding them guiltless for transgression, but eternally destroying that nation forever, and all because of transgressions that were permitted by those in authority; hence, if the servant sins, and no matter in what rank he serves, every person is a servant, every person is subject unto some authority to which they are answerable.

If then a servant sins, it becomes the duty of those in authority to bring that servant to justice, and if not done, then both servants and masters are partakers in the same degreee of that sin. How then, we ask O man, art thou excusable for the transgression of thy brother? Only are we excusable on condition that we

bring to justice, fearless of any consequence, those sins or iniquities that are committed under our jurisdiction, and no matter how small or large they be; if our authority is large, so much greater is the condemnation upon us by our failing to perform this duty; we are our brother's keeper. Shepherd, where are your flocks to-day; are they in the sanctuary, or are they out sowing broadcast the iniquitous seed of Sabbath-breaking, and you remain silent, without pouring forth upon them the fiery indignation of the laws of God and the wrath of the church and the terrors of wrath to come upon one and all by their desecration. What right has any man to be a member of any church that has been dedicated to the service of God, and the fellowship of his children, who will knowingly and premeditatedly, go out Sabbath after Sabbath, and committing the sin whose penalty is eternal death, and thus invoke the wrath of God, not only upon himself, self, but on the shepherd and upon the whole church that permits it. Shepherd, how can you kneel before the great eternal and ask for spiritual blessings and for his kingdom to come, when you will not as much as stretch forth your hand in the protection of the flock that has been given to your care to keep peace and purity within your fold even though it consists of furious rebukes against the perpetrators and doers of this tremendous evil; or why permit it to exist within your fold at all?

You must draw the boundary line to highhanded sins, if you would escape yourself and bring your loved ones into a final rest and save the nation from destruc-

tion in which you live, for God has declared that he will destroy that nation and people and that person who will not obey his commands. The keeping of the Sabbath day was the first command that was given; as God always gives first what is needed first and most. So he regarded the Sabbath as the most needful of all laws; the world had largely forgotten him by not having special remembrance days in which they should do nothing but to worship him, and ever keep him in remembrance, and as this was the first important feature of man's salvation, it thus becometh the first law; and to break the laws of this day is virtually setting aside God and his commands.

The first sin committed in the camp of Israel was the breaking of the Sabbath, for which the penalty was death. (Numbers 15: 32-36.)

And we find in almost every instance where God invoked punishment upon the nation, that Sabbath-breaking was one of its foremost offenses. The truth is that Sabbath-breaking is one of the greatest offenses against God. Control this evil correctly and half of the sins and iniquities of the world will disappear. We ask this question, Does the human race know that the breaking of this command means the loss of that *soul* to the one who commits it and the endangering of the soul who permits it, unto an everlasting destruction?

If you choose life, keep the commands. If you willingly prefer death and destruction of both soul and body, just go on in the life of transgressions, but why will ye die? Why not turn unto him and live?

May we here remark also to those who are within the fold of the Church that you are the light of the world in the community in which you exist. You are the center of spiritual elevation, hope and life and the protection of all things that are good and tend toward eternal life and happiness in your community. Look at the churches and you see the people; look at the Sabbath attendance to the house of God and you see the spirit of that community. Now, if Sabbath-breaking tends to elevate the purity and welfare of you and the community which you represent, why have a Sabbath at all? Why then not do away with everything that is sacred and holy? But if we regard our own eternal life and existence worth living for, if we consider that an everlasting habitation with God and the friends we have loved in this life worth while to fight a few battles for and to stem the clouds and storms of a few years and then be gathered up into a heavenly rest, why not brave up and defeat the enemy in the small battles and the large ones will never come. The breaking of the Sabbath is small in its first offense, and may only incur the loss of a single one, and even not necessarily that; but let this transgression go on until the half of its number is involved and then try to get rid of it. For let it be remembered that when armies of like sizes fight that there is great slaughter on both sides and this is just, for both sides are guilty; the one for doing evil and the other for permitting it to be carried on so long. The great truth of this is, that nation after nation has been destroyed and great empires have been swept away and nothing remained

to tell the tale but a few clouded pages of history and heathendom, which occupies two-thirds of the human race to-day, which once ranked foremost in religious light and liberty in the world.

But we, according to promise look for and hope for a time when there will be a certain number of nations that will be saved forever from intrusions of all enemies and the inhabitants thereof saved unto an eternal existence in heaven.

If we then look for these things, what manner of lives must we live in order that we may save ourselves, our posterity and nations from an everlasting destruction.

The Church then should clip transgression in the bud. Why should a church permit a few of its members to go on in these transgressions, lowering the Christian standard and spiritual influence, for the sake of a few dollars and cents and that the whole be cast into the lake of fire for their utter consumption?

Why should any flock permit any shepherd to lead them who does not care for the lambs that are going astray and whose plutocratic blood has reached such an ebb that his feeling and sympathy has been lost for the stricken homes of penury and care?

Do you believe that you are free from condemnations by permitting your shepherds to feed upon the fat ones of the flock and leaving the lost ones to die in the wilderness? Are you aware that such an one is not a shepherd, but a ravening wolf that has entered in among you and is spiritually bleeding the fat ones of the flock to death, and scattering the remnant? How long will you see your loved ones being deceived and their souls being lured along by the whimsical freaks of Sabbath enjoyment that is foreign to the will and laws of God, leading the soul to a sure destruction, by the kind embraces of these gentle wolves? Do you believe that there is a severe judgment coming against the churches?

Why should a judgment come if it were not that the masses of the churches themselves have largely become a den of thieves and lions, and the shepherds leading the way of deception? Who can hold themselves guiltless, when seeing the things go on, and not enforcing the power that is under their own jurisdiction to quell the evils of the day in which they live?

Who is it that can so carelessly construe the language of God's word as to mean that he only is guilty who executes the crime of transgression and he himself having the power to prohibit the evil go free? How can that man expect to escape the judgment? How can that man expect to save his loved ones and permit these iniquitous sins to make their death incisions upon the innocent and chaste lambs of his own home?

Isaiah 58: 13, regarding Sabbath pleasure.

We will now change the tenor of our discussion to ask a question that is frequently asked. Which is the right day to keep as the Sabbath? Great and long has been the debates and discussions upon the Sabbath, as to which day of the week is the proper one to keep.

The Jews, and strange to say there are some Americans who yet cling to Mosaical dispensation, who have not yet realized the day that they are living in,

and are still carrying these discussions on. And for that reason the writer takes privilege to make a few brief comments.

This day to the writer is an easy matter of decision. We have already said that the Lord instituted one day in every seven to be kept and hallowed sacred unto him. This day he set to come upon the same day of the week that the children of Israel came out of Egypt. It was to begin the evening before and continue till the evening of the day of their exit. This was in *commemoration* of this miraculous event, and the Lord commanded that it should be kept up throughout all their generations; this would mean, of course, as long as that nation should exist, and so long as there was no greater event to commemorate, for this command was given especially to the Israelites as they being then his chosen people.

But the time came that other events came upon the scene. *The resurrection of our Lord and Savior*. The spirit of whom was in the beginning with God.

We might here ask a few questions since we see that the Sabbath day was set in commemoration of a great event. So we ask, which was the greater, the delivery of the Hebrew nation from Egyptian bondage, or the *delivery* of mankind from the fall of eternal death, through the resurrection? Or, who is the greater, Moses or Christ? Or upon what day of the week did the greatest and the most great events occur?

In consideration of these we find that the events that occurred on the first day of the week, the one that the Christian nations have been keeping since the time they came in power, outnumber the former by about five to one.

And yet in all this consideration there are some who do not grasp the idea of the situation in which they live. They fail to see that God has been protecting and blessing all nations who accept him and worship upon this first day of the week in remembrance of him, and the nations and people who adopted this day have been the blessed ones all the way down through history. But they will turn their backs against civilization and Christianity by objecting to this sacred commemoration; and for this we are almost ready to say that they are willingly ignorant of.

And while those nations and countries who did not adopt this as the sacred day of worship while they were yet young and in the pure doctrines of Christ, lost that sacredness of God long ago beneath the dark shades of heathendom; and only those nations and people who have been keeping the first day of the week as an holy day have been kept in the pure light of a saving knowledge in Christ.

The idea that some people support of the seventh day is that God created the heavens and earth in six days and rested on the seventh, and that that day has been perpetuated down through the ages till now and of course those days of God's creation being the same as these days of man that are now. This we consider too childlike to mention, for would such only read the first chapter of Genesis they would see that the sun and the moon were not made until the fourth day, how

then could these have been the same kind of days and numbered before they existed?

Now upon the summing up of these memorable events, to man we find but one that stands alone for the seventh day Sabbath, and that was only given to continue during the time of the dispensation of the law and prophets and at the time of its expiration it was to be considered that its time was fulfilled.

While the memorable events that occurred on the first day of the week are more in number and so much greater in their functional capacity that the former one sinks into insignificance when brought into comparison with the latter.

Such as the falling of the manna, God's presence and the giving of the law on Mount Sinai, the resurrection of Christ, his first appearances after his resurrection, the resurrection of the saints that were in their graves and the giving of the Holy Ghost at Pentecost. Here we have seven wonderful events that occurred on five different dates, and all occurred on the first day of the week, which we commemorate by setting it apart as an holy and sacred day; and, as we have already said that God has never ceased to pour out his blessings upon that people and nations who so honor and revere this day above all others.

This change was not made at once, but was a gradual growth until Christianity came in power and control of the laws of the land over the beast in the fourth century, but was reverenced as a sacred day through the Christian circles from the resurrection.

The first prohibitory law was made by Constantine the Great, A. D. 321, which forbade all business transaction except agricultural labor on the Sabbath day. And Leo and Anthemius prohibited servile work on the Sabbath day A. D. 499. These decrees only covered the European countries. We ask the question, Is the servant greater than his master? That the people of Christ's kingdom should obey the laws that were fulfilled nearly 1900 years ago, in preference to the latter and more important events, those people are just that much behind the times.

THE LITTLE BOOK

It should be noticed that John had two distinct visions, as seen in the book of Revelation. The first consisted of the time given to the opening of the seven seals and the sounding of the trumpets until he had seen the sounding of the sixth trumpet fulfilled.

And in view of the character and time of this was, that he had seen in the first place the world reduced to righteousness, by the falling of the beasts; he saw the righteous period of the saints as represented by the 144,000 and the innumerable throng singing the song of Moses and the lamb (Revelation 7). He also saw the satanic influences of the evil gradually arising such as the great star falling from heaven and the third part of the sun and moon being smitten (Revelation 8:9-13.) He also recognized danger and trouble coming into the world when he saw the second star fall from heaven and the bottomless pit open, in which

Satan had been put and sealed for 1,000 years. (Revelation 9: 1-12.)

And lastly he sees mighty armies coming forth from the land that had just before been singing the songs of Moses and the lamb in praises and thanksgiving to him who had put all things under his feet. But now he sees these armies join battle and slaughtering until one-third of earth's millions have been slain and at this end he sees nothing to stop the mad career of those demons from destroying the world; he sees nothing to check the idolatrous worship in the world. (Revelation 9:13-21.) Nothing to save the world from utter destruction at this point of time, closing and following after the second woe, which closed in 1796, and that brings us within range of these present passing scenes which brought John to the end of his first vision.

And we ask the question to-day, What are the signs of God's kingdom that is to come with two-thirds of the world heathenism and which is making its inroads step by step upon the enlightened nations even more than forty heathen churches upon the soil of Christian United States of America. The land that was prophesied over 500 years B. C. that should become the Zion of the world. What hope have we when we behold the Sabbath-breaking and yea, so many numerous sins and iniquities that are abounding, and the desertion of the spiritual life within the churches are all evidences of the spiritual retrogression.

But here the scene changes. John, representing the people in the world sees a mighty angel with a little

book open. This little book we think we are safe to call the New Testament Scriptures, and being open we should understand means that we not only can read it but that we understand it.

The understanding we think is the principal meaning of its being open.

To this time there was no judgment yet set as to when or whether the righteous would ever prevail in the world; but notice the vision that comes forth after the eating of the little book. All the remainder of Revelation from chapter ten seems to be the result from eating the little book.

John being commanded to eat the little book we should understand by this that to eat anything is for the strengthening of the body and to eat the contents of the book would be to accept and understand its teachings as being food for the soul.

The tasting and eating of this book was sweet to the taste. So is the word of God when we read of the goodness of God and the promise of eternal life, but when the book was eaten and digested it became bitter.

So with the word of God, when it reaches the foul and slimy classes and portions of men in its purified forms condemning every soul of transgressions unto an everlasting and eternal death from which there is no hope of ever any return through a future resurrection, but the soul that sinneth it shall die, eternally. When humanity comes to understand that these words were written for this dispensation, and all the resurrection that any man gets, he must receive in his mortal body (ye must be born again), and live the life of

the crucified redeemer, and in his resurrection, (see resurrection), so when humanity drinks of this cup of doctrine, which is correct, it will embitter many a soul which was quite at ease, and thought it had a good chance to enter the great and final fold, but who is actually lost.

After he had eaten the little book, the angel tells him to prophesy again.

We notice here that the vision before the eating of the little book, was closed. We might infer from this that before the eating of the little book that the doom of humanity was set; there was no more prophecy for his future; sin and iniquity were carrying him on to a sure and final destruction forever in the world.

But here the prophet (representing the people) as having accepted and digested the pure word of God which brings the masses of men to thought because of the bitterness it contains that there is but one way to eternal life and that way is nothing less than purity of soul and living free from sin as in the crucified life of the flesh, and in obedience to Christ's commands, brings about a reformation throughout the land of Christendom. The angel observes this and speaks to John again before many peoples, nations and kings.

The angel then goes back and shows John many things that would occur during the same time that his previous vision had covered. Also taking up the world at the period of eating the book and opening up to him the future which at once enters into a period of judgment of probably four centuries, or over it. We have found no date for the beginning of this judgment but

the ending is A. D. 2370; this will be a similar judgment to the first one, one that began with the preaching of John the Baptist and lasted till 330, a period of about 315 years.

This judgment will differ from the first in this respect, that the spirit of Christ was strong and powerful from the start to the finish, while in the last judgment the power of the spirit is weak in the off-start but will gradually increase as the time moves onward.

The angel also hows John the coming of the bridegroom after the judgment and the full establishment of the new heaven and the new earth which is God's kingdom, in fact, all the Revelations from and including the eleventh chapter was made known to John after the eating of the little book. We regard this as an event that should be making itself known in this our own day.

THE SEVENTH DAY.

REFERENCES.

And God ended his work on the seventh day and rested from all his work which he had made. (Genesis 2:2.)

And God made the luminaries in the fourth day. (Genesis 1:16, 19.)

And God made man in his own image and likeness on the sixth day. (Genesis 1:26, 27, 31.)

And the Lord planted a garden eastward in Eden; And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. (Genesis 2: 8, 15.)

Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it. (Genesis 2:16, 17.)

The Lord will comfort Zion, he will make her wilderness like Eden and her desert like the garden of the Lord, joy and gladness and the voice of melody shall be found therein. (Isaiah 51:3.)

Thou hast been in Eden the garden of God. (Ezekiel 28:13.)

The cedars in the garden of God could not hide him, nor any tree in the Garden of God was like unto him in beauty, so that all the trees in Eden, that were in the garden of God envied him. (Ezekiel 31:8-9, 16-18.)

This land that was desolate is become like the garden of God. (Ezekiel 36:35.)

The land is as the garden of Eden before them and behind them is a desolate wilderness, yea, and nothing shall escape them. (Joel 2:3.)

I will break the bar of Damascus and cut off the inhabitants from the plain of Aven and him that holdeth the scepter from the house of Eden. (Amos 1:5.)

Behold at eveningtide trouble and before the morning he is not. (Isaiah 17:14.)

The Lord shall punish Leviathan, that crooked serpent and slay the dragon that is in the sea. (Isaiah 27:1.)

Dust shall be the serpent's meat. (Isaiah 65:25.)

Tyrus, thou art wiser than Daniel, thou hast been in the garden of God. (Ezekiel 28:2, 3, 12, 13.)

THE SEVENTH DAY OF CREATION COMMENTS.

In considering this subject it is not the intent to make any comments except to present briefly a few reasonable thoughts, such as we find recorded in the Scriptures. But in order that we get in closer touch with the subject it is necessary that we take some notice of the seven days as a whole.

The whole of the seven days when taken together shows a completeness or cycle of creation from the inanimate materials of existence to the stage of light and life coming up through an ascending scale, till it reaches the climax of perfection which is immortality of life as found in the Godhead consisting of all power.

We are told that there was a time in which the universe of the heavens, whose framing had a beginning; but who would attempt to enumerate the myriads of years, yea even eternity after eternity could scarcely tell us when or where this period began or the extent of its development. We simply become lost in the chaos of thought when we attempt to consider it. But when we turn to consider ourselves as beings of the highest order of creation and coming forth amid the greatest heavenly universe of God, being the result of a series of progressions and being endowed with the power of choice to either rise and be the sons of God or to retrograde to the dust from which we came, having been born creatures of the sixth day as in the flesh; but now being redeemed by the spirit of the res-

urrection the restitution brings us to see the dawning sunlight of the seventh day.

The end is come, it watcheth for thee.

The moaning is come unto thee, the day of trouble is near.

Behold the day, behold it is come.

The day draweth near. (Ezekiel 7:6, 7, 10, 12.)

In consideration of these quotations we should be able to see the closing of the sixth day is at hand; by the day of trouble A. D. 70, as there is no other time that this event could be assigned; we also notice that there is another day that draweth near, when this time came to pass.

We wish the reader also to notice that the garden of Eden existed in the sixth day and that it was in the *cool* of the day that man was cast out.

This casting out we should understand means the sleep of death of the righteous through the old dispensation or sixth day awaiting their resurrection through Christ who was to come.

We should also notice that the garden of Eden was not destroyed by the ejection of man from it, but was kept in safety of man's return in the seventh day through Christ the redeemer, who gives eternal life unto all who come to him and from which life there is no death unto those who live therein. Thus the seventh day and the garden of Eden is already begun.

This day, the seventh day, had its dawning with the coming of Christ, while at the same time the period of restitution is regarded as a day, or rather a night, for in the parable of the ten virgins he speaks of the midnight hour as the time of his light to be seen coming in the distance, we should recognize to-day, as being the midnight hour.

Yet this time of restitution of 2520 years should only be regarded as the early morning of the seventh day while it is yet dark, (Christ's resurrection is typical of this), his resurrection being while it was yet dark, early in the morning. In consideration of this great seventh day of creation that we are entering upon we notice a little prophecy that we consider was intended to mean this feature of the times.

Watchman, what of the night? The watchman saith the morning cometh and the night. (Isaiah 21.)

We consider this a wonderful and beautiful prophecy; nothing could have been written in fewer words to express the meaning, for in this the watchman sees the early twilight of the morning while it is yet dark, and in his visionary views, as he, drawing nearer to it, he sees this morning darkness becoming as night. The early dawning of this, we should notice as being fulfilled by the coming of Christ and the establishment of his kingdom by the fourth century and it shall come to pass that in the evening time it shall be light. (Zechariah 14:6-8.)

But clouds of false doctrine arise amid the slumbering workmen; the war storms arose; the pure spirit of Christian religion was cut to the center and its power scattered by the close of the eighteenth century; but alas a place of refuge is found; the two women that had the wings of a stork, that made their escape from the epah that had in its midst the women of wicked

ness, made their flight to the land of America (Shinar) to build an house that shall be established and set upon her own base. (Zechariah 5:6-11.)

We have already seen this partly fulfilled. The phase of a united church in America has not yet been seen, but we must regard it as the next great important feature of prophecy. When all the denominations that accept regeneration and the receiving of the Holy Ghost as the only means of salvation have become united and stand firm to the cause permitting nothing else within their folds, making manifest the power of God that is within their reach, there will be something going on in America; as it will be the first nation to be established in the coming kingdom.

And God ended his work on the seventh day and rested. The redemption of man is God's crowning work, which he ended in the early morning of the seventh day.

We regard the morning midnight hour at hand, we turn ourselves about and behold a new vision; we have eaten the little book; we now behold the far distant light of the coming bridegroom of the twenty-fourth century; but there is darkness yet along the way; thieves and robbers infest the main highways; let the virgins trim their lamps; let the warrior put on his breastplate of righteousness, his helmet of salvation, his feet shod with a preparation of the gospel; and let him take in his hand the two-edged sword whose name is the word of God. And let him now march forth to the music of the stringed instrument to meet the coming bridegroom, for the time is come to play. There

are seven plagues before you, you must brave the battles and the victory is yours.

God is with you; fear not little flock for it is your Father's pleasure to give you the kingdom.

The bridegroom is making his advancement and he must be received with songs of victory.

And when this time comes, we shall behold the night as already gone and earth's millions will behold the glorious sunlight of the seventh day of God's creation of his wondrous light of love and liberty and power shining forth from its eastern horizon, of an everlasting day; for the sun shall no more go down, nor the moon withdraw her shining.

QUESTIONS AND ANSWERS. The Old Dispensation

The following are a few questions and answers that suggested themselves to the author.

How long from Adam to the flood? 1656 years.

How long from Adam to the promise of Abraham? 2021 years.

How long was it from the promise to the birth of Christ? 2024 (2039).

How old was Abraham at the promise? He was 75 years old. (Genesis 12: 1-4.)

How old was Abraham when Ishmael was born? He was 86 years old. (Genesis 16:15, 16.)

How old was Abraham when God spake to him and reassured his promise of a child? He was 99 years old. (Genesis 17:1, 25, 26; 18:2.)

How old was Abraham when Isaac was born? He was 100 years old. (Genesis 21:4-5.)

How long B. C. was the destruction of Sodom and Gomorrah? They were destroyed 2015 years B. C. when Ishmael was 13 years old and one year before Isaac was born. (Genesis 17:25-26.)

How long after the creation of Adam was the destruction of Sodom? Sodom and the adjacent cities were destroyed 2045 A. D.

What is the difference between the seed of Abraham and Abraham's children? The seed of Abraham means the descendants of his own flesh and blood; while his children are all those who obey the teachings and spirit of God as Abraham did.

Why was Abraham called father? Because through his lineage came the Savior of the world both in flesh and in righteousness.

Were these cities destroyed at the same time that the three angels appeared?

They were destroyed the next morning, following the day of the angel's appearance to him. (Genesis 19: 27-28.)

How long after this was Isaac born? Isaac was born exactly one year from this day, that God reassures his promise. (Genesis 17:21.)

Did the three angels appear the same day that God reassured his promise of the child and the circumcision? No, we think this visitation of the angels followed within a short time later on. (Genesis 18:10.)

When did the circumcision take place? The circumcision took place the same day that God reassured

his promise of a son when Abraham was 99 years old, and Ishmael was 13. (Genesis 17:24-25.)

What were these angels' missions? They gave further assurance of a son to be born, and also that they were going to destroy Sodom and Gomorrah. (Genesis 18: 12, 20-21.)

How long from the destruction of these cities till the birth of Joseph? It was 175 years. (Genesis 46: 7; 45:6.) Compare chronology table.

How old was Joseph when sold into Egypt? He was 17 years old. (Genesis 37:2.)

How old was Joseph at the time of the sojourn? He was 39 years old.

How old was Jacob when Joseph was born? He was 91 years of age.

What was the circumcision a type of? It was a type of the change that was to take place in the hearts of men.

When did this ordinance of circumcision end? This ordinance ended with the ending of the old laws of sacrifice.

How old was Moses when he led the children of Israel out of Egypt? He was 80 years old. (Exodus 7:7.)

How long was this from the promise to Abraham to the exode? This was 430 years from the first promise that God made to Abraham. (Genesis 15:5.) Twenty-five years before the birth of Isaac.

How many generations was this? There were exclusive of Abraham, six generations.

Where did the 400 years' prophecy begin? This began with the birth of Isaac, as we consider the 400 years an approximate estimate of the time that should expire before God would bring his seed from strange land and dwell with them in the land he promised them; the exact time was 405 years.

How long was their unbroken stay in Egypt? From the time of the famine where Jacob and his sons went into Egypt till the exode was 215 years.

How many generations was this? Moses was the fourth generation from Jacob, this being in fulfillment of Abraham's prophecy. (Exodus 6:16-20.)

What great event was established after the crossing of the Red Sea?

The establishment of the Sabbath day in commemoration of their miraculous deliverance from Egyptian bondage.

What was the first great miraculous event that occurred after the exit? The feeding of the host forty years with manna.

What was the feeding of the host with manna typical of?

This was typical of the heavenly food which Christ gives, which is the bread of eternal life, the Holy Ghost.

Were there many events that occurred during the time of the law and prophets that were typical?

Yes, the whole dispensation of laws seems to foreshadow the new or spiritual dispensation so closely that in some instances it is difficult to detect to which one of the two some of the old prophecies belong, and from this cause has come considerable misunderstanding of the Scriptures.

How did God lead and govern his people during the old dispensation?

By his law that he gave to Moses and by many prophets.

What was the usual mission of the prophets? They interpreted the law and gave advice on the issues of the passing times, rebuked the nation for its wrongs, and made prophecies as to what should come to pass for many centuries to come.

PROPHECIES

How should we count the time of prophetical dates in order to arrive at a correct understanding?

By counting every day given in prophecy as being equal to one year in the fulfillment of time; counting twelve months and 360 days to the year, and 30 days to the month.

Are there any exceptions to this rule?

There are no exceptions to this rule that are worthy of notice, except that of the 1,000 years of peace. (Revelation 20:2.)

How should we understand how to locate the beginning of a prophetical period?

The only way to make sure of this is to make a critical examination of all the scriptures that come in touch with it.

What method should we employ in order to get the quickest and best results to understand all the prophecies?

By making ourselves acquainted with the chronological order of the times of the principal events, as arranged in this book.

Is there a possibility of understanding the general position and meaning of all the prophecies?

Yes, by also learning the meanings of the terms used in the prophecies to designate the thought, that is to be understood on pages 19 to 23.

Of what do the prophecies consist?

They consist of historical events that were written before the time of their occurrence.

In what respects do the prophecies differ?

The prophecies should be considered under two principal classes or divisions; the one being descriptive of the world of sin and being under control of civil rule, the beast; the other is descriptive of the spiritual life and warfare of the saints and those who are of Christ's kingdom.

Can this difference be observed in their reading?

Yes, by a little close observation the reader can easily determine to which class they belong.

Is it right that we should pry into all the dark and mysterious prophecies to search out their meaning?

Yes, God gave this foreknowledge of events to man in order that he should know that there is a supreme being that is able to control all things and that his people should come to understand him.

Have there been any prophets during the present dispensation?

There have been many what we might say minor prophets during this age, but their prophecies were not

recorded in the sacred writings. In Revelation 11, we have already observed that the 1260 years from A. D. 70 to 1330, was regarded as an age of prophecy.

We believe that a close research would reveal to us prophets and prophecies in almost every generation up to the present time.

We now call to memory the most notable prophecy of the present time as published in the New York Christian Herald of April 2, 1913 and which is to take place this year. This we think is like prophecies in general which are given metaphorically and must be transposed to its naked sense upon them.

So it is with many who probably have had visions or dreams that had a correct significance, if the proper interpretation was placed upon them.

Even the writer is not absent of having several of these mysterious forebodings. It might here interest the reader to relate in a few words a certain vision that was accompanied by four short sentences which occurred in the morning hour of a certain day a few years ago.

The first sentence was:

(I) I have seen my Sodom on Earth.

The vision indicated that the Lord had just finished taking a view of the spiritual condition of the world and makes known what he saw in the language quoted.

(2) I have strung my instrument.

This was a stringed instrument upon which the writer was called to play, but as he having no experience upon the instrument at first refused to play, but took the instrument as bid and to his own surprise

executed a medley of a few strains of several airs; and the voice spoke again.

(3) I will now blow my breath, and wind.

I saw a wind instrument and saw it being well filled with his breath; also the atmosphere surrounding the instrument was set in motion.

(4) I will sing my song.

In this last sentence the singers and the song were beyond being seen or heard; their time had not yet come.

We have since found the interpretation in the Scriptures to mean about as follows, according to the vision.

Sodom means that wicked city of the world is ready for destruction.

The stringed instrument means the word of the Lord is my strength.

The breath of the Lord means, the spirit of life and power as vested in his people and wind means commotion and strife in the world.

The song was that of the lamb in the mouth of his servants overcoming power, victory.

Does the understanding of the prophecies assist in the understanding of the New Testament and the ways and means of salvation?

Yes. It is almost impossible for us to gain at the present age a correct idea of the doctrines of the New Testament without them.

What doctrines of the New Testament do you consider are not well enough understood?

There is scarcely a phase of expression in the New Testament but what is abused by some one or the other of the Christian denominations. Yet, we are commanded to have one faith and one doctrine, but behold the world to-day; and it is because of these false doctrines that the world has retrograded to the condition it is to-day and by a correct understanding of the prophetical dates we believe that these differences will gradually disappear.

Are all the prophecies that are written to be fulfilled during the natural life of man in the world?

Yes. There are no prophecies to be fulfilled in the future life except an eternal existence with God in the heavens.

How should we understand foreordination and predestination?

Man was foreordained to love and serve God and while this is true, God also made man a free mortal, giving him the privilege of obeying or disobeying.

God then also predestinated man according to his deeds. The predestination of the man of obedience is eternal life; and the predestination of the man of disobedience is eternal death. Thus God has predestinated all men according to their works, and as their works, so is their destination.

KINGDOM OF HEAVEN

What is the mission of the kingdom of heaven?

The kingdom of heaven has to deal with the bad as well as the good, and its mission is to reduce the king-

dom of Satan to the kingdom of God and has the power of judgment within its control.

Does the kingdom of heaven permit of transgressions to exist within its boundaries?

Yes. The kingdom of heaven suffereth violence, and the violent take it by force and press themselves into it.

Can you explain how unrighteousness exists within the pales of the kingdom to-day?

There are persons, who through consecration and prayer, have come in touch and harmony with that spark of celestial fire, given by the Holy Ghost and who afterwards gets entangled more or less with the things of the world, and have accepted the phases of doctrine that are foreign to the word of God and yet such, through the knowledge they have received and the good traits of character that they put in practice from the knowledge of this gift of the Holy Ghost, do assist in the perpetuation of the kingdom of heaven, while at the same time they are practicing partially, unknowingly the things that consist of the tearing down of God's kingdom and the establishment of the kingdom of Satan. These are spots in our feasts and when they reach an advanced stage, they become as wells without water, clouds without rain, and carried with a tempest to whom the mist of darkness is reserved forever. Cursed children are they says II. Peter 2:14-19. They promise liberty but they themselves are the servants of corruption. II. Peter also says that it would be better for the world and for such people if they were not born

into the kingdom at all, than to have known the way and then turn from it.

Does this kingdom include heathen nations?

No. We see in Christ's description of his kingdom that only the nations that worship the true God are included.

Did all the nations of the world accept Christ's kingdom in the early centuries of the Christian era?

Yes; all nations of the world were subjects of the four great beasts which fell before the throne in the fourth century.

How did the heathen countries that now exist fall from the kingdom?

There were false teachers that began to steal in on Christianity before the four beasts had fallen; these kept on sowing their seeds of false doctrine until the world reached the condition it is in to-day.

How does Christ designate to us that the heathen nations and countries fell from his kingdom?

By the falling of great stars from heaven as seen in his message to John in Revelation.

Are any of the European countries represented as having fallen from heaven?

Yes. The country of France is represented as having fallen in the twelfth century. (Revelation 9: 11.) (See history of the crusades.)

Does the kingdom of heaven include the new heaven and the new earth and also the kingdom of God?

Yes. These are the three component parts of this kingdom.

When did the kingdom of heaven begin?

It began with the preaching of John the Baptist.

How long will it last?

It will last till the times of restitution are fulfilled A. D. 2370-2590.

What will follow the restitution?

The kingdom of God will then be reigned in which will continue forever.

Was the serpent that deceived the woman in the garden of Eden a real snake?

This is a question that should be too well understood to ask, but on account of the much misunderstanding of the Scripture, we will make the following answer.

This serpent spoken of in Genesis that tempted the woman there is the same serpent that was to have his head bruised by the woman; Christ being the head of that woman through whose power the serpent receives his bruise and will continue receiving it until he is cast down according to Revelation 20:2, 10, when he will be made to eat dust. (Genesis 3:14; Isaiah 65:25.) So we ask the question, is it a real snake that is tempting us through these ages in which the snake is in full power and is walking upon his feet?

THE JUDGMENT

When was there war in heaven? (Revelation 12.) The kingdom of heaven is here meant and the war began at once when Christ began to preach his kingdom and waged hottest in the first judgment which lasted till A. D. 330.

When did this war cease?

It ceased temporarily through the 1,000 years and then began and is yet going on.

How many judgments are there?

There are two principal judgments; the first was the chaining of Satan for a 1,000 years and the second and last will be the general judgment.

Where will it take place?

It will take place right here among the civilized nations of the children of men.

What will be the mission of the last judgment?

This judgment will be the casting of Satan the beast and the false prophet out of the kingdom to the lake of fire burning with brimstone, forever.

When will this judgment begin?

This will begin after the encompassing of the camp of the saints and the beloved city which has been already fulfilled and Satan, who is now pressing his cup to its full of iniquity and the time we consider is nigh at hand and none of which we think is past.

Of what will this judgment consist?

The first will be the appearance of the little open book and the eating of it; then will be the sounding of the seventh trumpet and following that will be the seven last plagues which will end with the battle or Armageddon about 2370 A. D.

Will this then end the contention and strife in the world?

No. There will be war made against the word of God after this (Revelation 19), and which is called the *great feast* in which Christianity will feast upon the capture of national titles and honors and wealth, also

upon any and all false and untrue doctrines that may be taught. We look upon this as a spiritual battle or warfare of 220 years.

Will all the world have become Christianized by the end of this period 2590 A. D.?

No. As near as we can understand the prophecies, there will only be a half a dozen or thereabout of the principal or most intelligent and Christianized nations with a number of their dependencies will be admitted into the marriage feast, the remainder, the false worshipers and heathen nations will be excluded.

Will these heathen nations that will be left then ever become righteous?

We are told, of the increase of his government and peace there will be no end until every heart become a heart of prayer and every temple a fit place for the indwelling of his Holy Spirit.

Will the time ever come when the temptation of sin will be entirely eradicated so as it would be impossible to sin?

No. The flesh will ever remain the same, but the evil surroundings of the world will have so changed that temptations will be reduced to a minimum. But we are told that the marshes and the lake of fire will ever have a place of existence in the world.

Do we understand that there will be a judgment after death?

No. This is the judgment that is after death, the death that is meant in the Scriptures, means being dead in trespasses and sins and the death of the body is not

meant anywhere it is used in connection with judgment.

If judgment is going on, who is our judge?

Christ opened the books and set the judgment, he says, for judgment have I come into the world; hence, the New Testament is the book of judgment and we read our sentence from its pages.

What is our sentence?

Our sentence is *everlasting life* unto all who love and obey his commandments and eternal and everlasting destruction to the soul who refuses to obey him.

Is there not a resurrection and judgment for these bodies of the just and unjust?

Know ye not that these bodies are but dust, and unto dust shall they return; We shall all be changed in the twinkling of an eye, and he giveth us a spirit body just as pleaseth him; and we are caught up to meet the Lord in the air, each one in his own order. This is the judgment.

What is going on between these two judgments?

The time of the judgment is going on all the time, but it is not noticeable, because during the thousand years following the first judgment Christianity seemed to fall asleep and gave the tares of false doctrine a chance to poison the world; so that Christianity has lost its spirit of power and judgment.

How will this spirit and power be returned?

There is yet some spiritual fire existing and its manifestation is noticeable in some of the evangelistic meetings, but it will return in full power as the word of God comes to be fully understood.

What will be the condition of the world when this spirit of power returns?

The kingdom of God will then have come and all the blessings and glories that we are told of will then appear in the world, in fact, the garden of Eden will have returned.

When will this be?

This will be *firmly established* by 2590 A. D. when the kingdom of heaven will end and the kingdom of God be reigned in.

What name is given to this change that is to take place?

It is called the dividing of time.

Does the marriage supper end then?

No, it is just half over then, the half time as seen in the prophecies of 220 years will be completed by another half time of 210 years in the following kingdom. Thus the marriage supper covers a period of 430 years.

Is there any prophecy as to the duration of God's kingdom?

Yes; the prophet says his kingdom is an everlasting kingdom and shall not be destroyed. And the saints shall take the kingdom and possess it forever, even forever and ever.

How about the judgment of the unjust?

The unjust have not eternal life abiding within, and when their animal or mortal life expires, and they not having secured for themselves this spirit of eternal life, God hath not prepared for them a body or city in which to dwell. The life of the body having

gone out there is nothing left of the man. This is his judgment, eternal death. The soul that sinneth it shall die.

Are there any other Scriptures from which we should understand this same meaning?

Yes. The Scriptures contain lots of sayings that mean the same as this, for example, There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. (Ecclesiastes 9:10.) Let the wicked lie silent in the grave. (Psalms 31:17.) Man shall be brought to the grave and remain in the tomb. (Job 2:32.) The rich as grass shall pass away (James 1:10, 11.) Man that is in honor and understandeth not, is like the beasts that perisheth. (Psalms 49:20.) The wicked shall be punished with everlasting destruction. (II. Thessalonians 1:8-9.) Now is the judgment of this world. (John 12:31.)

Will the time ever come when judgment will have an end?

The epoch of time that we are in is considered as the day of judgment, all days seem to have an end, so the end of this day virtually closes with the dispensation; but it should be understood that the place and power of judgment can never be taken away so long as flesh and God exist together; nevertheless upon the whole, God did not intend that this day should last longer than till A. D. 70 the time that he had set for all things to be finished and his kingdom alone remain.

What difference is most noticeable in these two judgments?

There are more similarities in these than difference. We make note here of a few differences.

The first judgment has four beasts, one of them with ten horns and a dragon with seven heads and ten horns.

The second judgment has one beast with seven heads and ten horns and its woman the Roman Church. And the two horned beast with its image the Established Church.

The first judgment affected the whole then known world.

The second judgment we think does not effect the heathen countries at present.

REGENERATION

To what end must all flesh come?

If there is no resurrection, all flesh shall perish together and man shall turn again unto dust. (Job 24: 15.) The flesh profiteth nothing, it is the spirit that quickeneth. (John 6: 63.) For when we serve flesh, we serve the law of sin. (Romans 7: 25.) Horses are flesh and not spirit. (Isaiah 31: 3.) The voice said, cry, and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our Lord, which is the spirit of eternal life, shall stand forever. (Isaiah 40: 6-8; John 6: 63.)

Then, what is sinful man that serves the flesh?

Nothing but the brute beast. (Jude 1:10; II. Peter 2:12.) Who when his flower fadeth goeth to his long home unto the dust from whence he came; this is the end of all flesh; that thou shalt remain in the tomb whither thou goest.

If man is only animal and his flesh perisheth like the flower of the field, how shall he endure forever?

That which is born of the flesh is flesh, but that which is born of the spirit is spirit. The flesh perisheth, but the spirit which is the soul hath eternal life.

Do not all men have souls which is the spirit of God? How can the spirit of God which is eternal life dwell in any man who will not permit the word of God to dwell within their mortal bodies, through their disobedience to it. How can that man receive a soul, which is a gift of God, by the obedience of his commands, when he will not submit his mortal body in humble and willing obedience to them?

If Christ suffered and died for the sins of the world does not his death and resurrection entitle all men to an eternal soul?

Yes, when the invitation and conditions that he has laid down for them are accepted and complied with, which is obedience to his new covenant; he then giveth them his spirit of life, which is the immortal soul, the new name, which no man knoweth save he that receiveth it.

Who is able to forgive sins? God.

What sins is God able to forgive?

God is able to forgive all sins but the sin against the Holy Ghost. And at the same time he is not able to forgive any sin. This depends entirely upon the one who commits the sin. How can God forgive any sin that has not been repented of? And how can he avoid forgiving those who honestly repent, so that the forgiveness of sins depends all upon their repentance.

Who is God?

God is the spirit of love that fills the universe of heaven and should exist supremely within the hearts of men.

If God dwells within the hearts of men, are not all men able to forgive sins?

Yes, every man is able to forgive the one who committed the sin against him if the transgressor comes and makes proper reconciliation for the sins committed. It would be impossible not to forgive when this is done.

Cannot the minister or the Father of the Church forgive me if I sin against my brother?

Emphatically no. He has nothing to do with that forgiveness. You must go to your brother and make reconciliation to him for the sin committed so far as lieth within your power; he then must forgive. If he would not then he would be committing a sin himself, but you must not be slack in repentance.

What is repentance?

Repentance is making the wrongs that you have done right, and giving sufficient evidence that you will do so no more.

If I have made peace and harmony between myself and all people so far as lieth in my power what lack I yet of having eternal life?

You have now met the requirements that belong to men but you still need the gift of the Holy Ghost, which is the witness of the presence of that life eternal which must dwell in you. This no one on earth can give you; it is the power of God through Christ made manifest to you by his spirit angels and without this you have no eternal life abiding within. You are now in the same condition as Simon the sorcerer, who conceded that the laws of God were all right and was baptized, but who had not made the required concession to receive the Holy Ghost, which is the spirit of eternal life, and for which he received the sentence that he should perish. (Acts 8: 18.)

What are the besetting sins of the Christian's highway of holiness?

There are seven spirts in the cycle of human transgressions. These you understand cover every avenue of sin of which the human character is susceptible. Thus these seven spirits represent the seven eyes of God that dwell in every man. The strength of these various qualities differ in different individuals. example, you may have a strong sense of seeing and controlling one of those exiles that exist in some one else; because you have the quality of resistance of that evil; hence in that spirit you are able to meet a universal harmony that should exist in that spirit. But there is another trait or spirit that would dominate the whole of your being; so in this one is your besetting sin. We might say that there are some who do not try to curb a single one of these members, as in the case of Mary Magdalene out of whom Christ cast seven devils; showing that she had yielded all of her members or spirits to the evil one.

It was told Christ that he had a devil, setting forth the idea that one of his spirits or members was evil. So it is with all humanity. We are left to control all of these members, and if we fail in one of these and let the devil take control of one spirit only it unfits us for the society of God and heaven. So we must crucify these members which doth so easily beset us, that we may be found perfect abiding in him. Confessing our faults freely one to another, bearing one another's burdens and thus fulfilling the law of love; depending upon the Holy Spirit for our guide, and ever watchful that we keep the celestial fire burning brightly within.

When we have been regenerated, or in other words born again, is there such a thing as increasing in knowledge and virtue?

Yes. Grow in grace, is the command, for when the spirit of fire which is the Holy Ghost touches us, and we are made to know that we have been born into the kingdom of God, we then are as new born babes in the world; and only then have a recognition of life. The soul is then tender and weak and many there are who die again the spiritual death from the influence of the poisonous surroundings of the world.

The word grow means more than the Church in general is aware of. To arrive at manhood in the spirit life means that we have power over all things. Christ being the Son of God, thought it not robbery to be equal with God; and we being joint heirs with Christ

are given power to become the sons of God. If then the spirit of God dwells in man, should not then man be doing the works that are becoming of the sons of God?

For the Father hath life in himself and hath given the son to have life in himself. If then the spirit of him that raised up Christ from the dead dwell in us, then is our mortal body quickened and risen with Christ. If then we be risen with Christ, why not seek the things above where Christ sitteth on the right hand of God?

Dare we then, living in the crucified body partake of the sins and iniquities of the flesh?

He that is born of God sinneth not; but if we do, we lay again the foundation of repentance from dead works, which when repeated places us upon the stage of a sickly child and never reaching the stage of manhood.

This we regard as being largely the condition of the Christian world to-day. For who is it that is walking in the spirit and doing the works of the spirit, as did the apostles? We must confess that the prophecy is correct: Zion is trodden under the foot of sinful men. Awake from thy slumber, O Zion! and put on thy beautiful garments, O Jerusalem the holy city.

GENERAL LOCATION OF PROPHECIES BY PERIODS IN THEIR FULFILLMENT OF TIME

In dividing the prophecies according to the fulfillment of time to which each one belongs, may have been divided in many portions much closer. The prophecies have been largely written in groups and each group belonging to its own period of time. And while this is true there are hundreds of variations in this general outline; as one chapter may be devoted to the beginning of a period and another to the closing, and another cover the period neatly, while another may overlap its boundaries; there are also chapters that cover two or more of these periods, while there are still others that cover the whole epoch or dispensation, and as such must be considered; and yet there are others whose context is upon one period, but suddenly throws out a remark that carries us to either extremity of the epoch.

So in this division we have tried to make as general a consignment as possible without entering into too much detail. We wish also to say that there are a few of these prophecies that are extremely hard to even locate the period to which they belong for reason of the great similarities in the description of certain events. And, while as we have already said, there is a universal harmony existing throughout the Scriptures, nevertheless there are a few points in which this rule is broken, which cause we observe as follows.

There seems to be omissions in some very important phases of prophecy, for example, Revelation 9, between verses nine and ten. While there are a few Scriptures that we consider wrongly translated at some time; such as Daniel 10:13 and Revelation 20:4,5. We make mention of these because they have some bearing upon the molding of orthodoxy; all these things tend to make them more difficult of understand-

ing. So upon the whole the word of God must be considered as a difficult problem to solve, and it is not the intent of the writer to say that all of it can be detailed; but let it suffice to say that they can be located and understood sufficient to have a general knowledge of their correct time and meaning.

So the following should only be considered as a general outline in location of time.

PROPHECIES FULFILLED P. C.

Isaiah 1:1-4; 36-39, 46-48; 56:57; 59:1-15.

Jeremiah 1-22; 24-45; 52.

Ezekiel 16:1-59; 17:1-21; 23; 34:1-10.

Daniel 1-6; 7:1-7, 15-17; 8:1-9; 9:1-23; 10; 11:1-19.

Hosea 1-5; Haggai 1; 2: 1-5, 10-19. Zechariah 7; 8; 10.

APPROXIMATE FULFILLMENT A. D. 15 to 74

Isaiah 1:25-32; 2-12; 14: 16: 17: 46-59.

Jeremiah 23; 46:-51.

Ezekiel 1-15: 16: 60-65; 19-22; 24, 33; 37.

Daniel 7:8-13; 8:10-12; 9:24-27; 11:20-23; 12:5, 6, 8, 10, 13.

Hosea 6-14: Joel 1-3: Amos 1-9: Micah 1-7; Nahum 1-3; Habakkuk 1; Zephaniah 1-3; Haggai 2:6-9, 20-23; Zechariah 1:7-21; 2; 3; 9; 11-13; Malachi 1-3; Revelation 1-5; 6:1-8; 12: 1-6.

A. D. 70 то 330

Isaiah 10; 13-34; Jeremiah 23; 48-51; Ezekiel 25-32; 34-36.

Daniel 7:19-23; 8:19-27;11:33-45; 12:1-4.

Joel 1-3; Amos 1-9; Obediah 1; Micah 1-7; Nahum 1-3; Habakkuk 1-3; Zephaniah 1-3; Zechariah 9-11; 14; Malachi 4; Revelation 6:9-17; 7; 11:3-6; 12:7-17; 14:1-7; 20:1-6.

А. D. 330 то 1330

Isaiah 56; 60; Daniel 7:9-14, 22; 12:11, 12; Zechariah 5:1-4; 6:8-15; 14; Matthew 24:32; Revelation 8; 9:1-12; 11:3-7; 13:1, 2; 20:3-7.

А. р. 1330 то 1796

Daniel 7:24-28; Zechariah 5:5-11; Revelation 9: 13-21; 11:2; 7-13; 13; 14:8-12; 17; 20:8, 9.

A. D. 1796 то 2370

Daniel 8:13-14; Zechariah 5:5-11; Ezekiel 39: 3-7; Revelation 10; 11:1, 2, 14-19; 14:13-20; 15; 18; 20:9, 10.

А. р. 2370 то 2800.

Ezekiel 39: 11-29; 47: 5-23; 48; Daniel 7: 25, 27; 12; 7; Revelation 19; 20: 11: 15; 21; 22.

CHRIST'S KINGDOM IN GENERAL A. D. 15 to 2590 Isaiah 32; 35; 40-45; 53-55; 60-66; Ezekiel 17: 22-24; 18; 21; 33; 37-48; Zechariah 4; 5; Revelation 21; 22.

CONCLUSION.

Now our readers you have examined the contents of this book and we cannot avoid believing that you have met with many plausible explanations to the many mysterious prophecies that you never heard or thought of before. Some of these explanations you could not help but regard as correct, while others may yet remain in your mind as a source of doubt. And if such be the case, we ask you to go back again and begin in the beginning, read and think carefully as you go. Look up every reference and read the prophecies from the Bible itself and compare them with the dates that we have consigned to their fulfillment; and also do not fail to read history upon these dates and compare the events.

We do not fear the reader's exceptions to the historical part, but when he comes to the doctrinal or theological part, we expect that he will become more or less entangled in the proving up of many scriptural phases, as he, being unacquainted with the general change that is herein set forth.

This portion being the all important we ask the reader to return upon it again and with a renewed effort be determined to understand it to his own satisfaction, which you are all able to do. This we mean to emphasize, that you are able and that it is possible to have a clear conception of the word of God.

Now we also advise you on condition that you do not comprehend some parts of it that you get with your fellow-brother see that he gets a book (before you open the subject to him) and after he has read it, get together and form a reading circle of as many as convenient, discuss the points that seem the darkest and do not give it up until every subject is mastered and is within your own comprehension. And when you have reached that point you will find this book in exact har-

mony throughout with the word of God. And to attempt to change the meaning of any of these subjects explained herein only means to invite confusion and misunderstanding of much of the Scriptures; for if you get one subject wrongly applied it will disarrange and confuse all the rest. And when you accomplish this you will be surprised yourself with the pleasure and understanding you will then find in reading the Scriptures.

And you will find that a solution to all Scriptures can be found in the system as herein set forth.

Now coming to a point and supposing the reader to have mastered the contents of the book, seeing clearly the way of salvation that has come to man and also the loss of the human soul that neglects or refuses either by knowing or not knowing his Master's will. Recognizing the peace and harmony that must exist among the children of men in the world in order to receive an eternal inheritance with God in the heavens.

We might offer a suggestion here to those who are teachers of the word of God.

If you attempt to teach the contents of this book such as we have tried to have you understand it, we would advise you to begin, as we have begun, by teaching first the historical part before you enter the second part. If you begin in the second part and teach promiscuously you are liable to lose your battle, or at least you will find it much more difficult to be made understood.

Now, in the writing of this small book the writer has had nothing else in view but the uplifting of mankind, and doing it by informing him of the true conditions that exist in life and its associations with immortality; it has been his aim to place the reader upon the stage of pure light as to his condition so that he will be able to judge for himself. We believe that to give all men a chance to see that his present existence in life is the end of his eternity, unless he is resurrected from his dead state of sin into the spirit of life of the world to come; that he will at once meet the requirements. Who is it that would choose death rather than life when they see the conditions plainly set before them.

And now in conclusion of this work we wish only to say that we have done the best we could, (all things considered), to attain to the end at which we aimed, and will now leave the result with God and you. And having no apologies to offer, except the inability of your most unworthy writer to do justice to this great work. And now with malice toward none, but love toward all, we leave the subject to your own consideration.







